

# SELECTIONS FROM THE BAUDHĀYANA-GRHYAPARISISTASŪTRA

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## INTRODUCTION.

This edition of nineteen chapters selected from the Baudhāyana Ġṛhyapariśiṣṭasūtra is based on the following editions and MSS:

1. D. The Bodhāyana Ġṛhya-sūtra <sup>1)</sup>, ed. by L. Śrinivāsachārya, Mysore, 1904. (Bibliotheca Sanskrita, No. 32). In Devanāgarī. Entirely uncritical. The editor has used five MSS, two in Devanāgarī, two in Grantha, and one in Telugu characters. Notes are very scarce; in several passages where the text of the MSS is corrupt the editor seems to have solved the difficulty by substituting a text of his own invention, without warning the reader. In all MSS the text is divided into Prasnas and Adhyāyas only; the arbitrary division into Sūtras is due to the editor. The chapter on the Pañcagavyavidhi (II, 20 in D) only occurs, according to a footnote on p. 258, in MS 514 of the Mysore Library. It is wanting in all MSS I have seen.

- This is also the case with the whole of Prasna V (8 Adhyāyas) in D. It is not mentioned in which MSS this Prasna is found.
2. G. <sup>2)</sup> Bodhāyanagṛhyasūtram, ed. by Maṇakhaḷ N. Muddu Dikshita, Madras, 1905. In Grantha characters.

A careful diplomatic edition of one MS, giving the southern recension of the text.

3. M. <sup>3)</sup> A well-written transcript of a MS in Madras, copied for and in the possession of Prof. W. Caland, of Utrecht. In Grantha.
4. T. A MS from Trichinopoly, in the possession of Prof. Caland. In Grantha.
5. B. MS Bühler 33 in the India Office Library. Devanāgarī.

<sup>1)</sup> Cp. C. H. Raabe, Bijdrage tot de kennis van het Hindoesche Doordenritueel, Leiden, 1914, p. 65 (Appendix).

<sup>2)</sup> Cp. l. c. p. ix, ff.



6. Be. A transcript of a MS in Benares, made for Prof. Caland. Devanāgarī. Carelessly written.

7. J. MS 3566 in the India Office Library (Jackson Collection). A transcript of a MS in the Bhanu Daji Collection of the Bombay Royal Asiatic Society, made in 1905. Devanāgarī. Clearly written, but full of mistakes and gaps. It contains only fragments of the *Gṛhyapariśiṣṭasūtra*.

Parts of the chapters II, 13 and II, 16 are found in the Nirṇayaśindhu of Kamalākaraḥṭṭa, p. 166 ff. of the lithogr. ed., Bombay, 1862. I have indicated the variants by NS.

The MSS M, T and Be have been very kindly placed at my disposal for a considerable time by Prof. Caland.

G and M differ only in small particulars, and represent with T the southern recension of the text. T, however, is more or less independent. B and Be are closely related. They have a number of mistakes in common, e.g. *apa acamanāya* instead of *apa ānāya* (II, 17 : 9.31); *vātājīvanā* instead of *vātājīhāra* (II, 18 : 11.16); *sagūṇa* instead of *sagūṇa* II, 22 : 14.5); *śākyāṭavaka aśleṣamūlaphalāśi* instead of *śākyāṭavakabhāṣasamūlaphalāśi* (II, 9 : 20.26); *puṭra* instead of *śūtra* (IV, 2 : 27.2).

The reading of J often differs from B and Be. They must have had the same origin, for the mistake *ekavāraṇam* instead of *ekavāraṇam* (III, 8 : 19.18) occurs in all three MSS.

D is a mixture of the southern and the northern recension, as, I must admit, my text is also. For a really good critical edition more MSS will have to be consulted than I have done, and more will have to be known about the ultimate origin of the MSS and their respective value.

I have kept the conventional form of the name Baudhāyana<sup>1)</sup>, which is found in B, Be and J. The other MSS use throughout the form Bodhāyana.

### Brāhmaṇism and Hinduism.

The object of this edition is to call attention to some hitherto neglected materials for the study of a period in the religious history of India about which comparatively little is known, namely the period of transition from Brāhmaṇism into Hinduism. For the knowledge of the philosophical aspects of Brāhmaṇism and Hinduism

the texts which are edited and translated here have little or no value, but they do help us to understand better the development of liturgy, and they bring some new facts concerning mythology. Up to the present the liturgy of early Hinduism had to be studied from stray chapters in the Purāṇas, and I have not found that this part of the Purāṇas has received any special attention. The texts added to the work of Baudhāyana form a welcome addition to this source of knowledge, because they place the matter in another light. In the Purāṇas we have the finished product of the new view of theology and mythology, which we are used to designate by the name Hinduism. In the texts of Baudhāyana we find the old Brāhmaṇism and the new Hinduism combined.

In order to show the importance of these texts, it will be necessary to give a short account of the development of Brāhmaṇism into Hinduism, as far as those mythological ideas are concerned which have direct bearing on Baudhāyana's work. For this reason also I have discussed some comparatively minor points more amply than otherwise would have been necessary.

The naive and optimistic religious beliefs of the Vedic times, expressed in hymns and prayers addressed to the gods, were profoundly altered in the succeeding period, that of Brāhmaṇism. During that period we witness the ever-increasing influence of priesthood on the religion. The priests laid great stress on the strict observance of the rules of rite and sacrifice, a strictness which had the effect of making their own services the more indispensable.

The religious cult in the Vedic and the Brāhmaṇical period has always been twofold<sup>1)</sup>. Some hymns of the R̥g Veda and a great number of verses and maxims of the Atharva Veda were used as prayers and sacred texts (*ṛc*, *yajus*) in the ceremonies performed at the occasion of a birth, a wedding, a funeral, the worship of the ancestors, and similar events of daily life. These are called *gṛhyakarmāṇi*, or domestic ceremonies, and are minutely described in the *Gṛhyasūtras*. The sacrificer in these occasions was the householder himself, the assistance of a Brāhmaṇa (priest) was optional, and one fire sufficed in case burnt offerings were needed. In addition to these *gṛhyakarmāṇi*, which every orthodox Hindu had to perform, great sacrificial festivals were held, which could only be performed by a wealthy man, generally a king. In these cases *three* holy fires were needed, and the ceremonies were conducted by a number of officiating priests, led by four high-priests. The

1) Cp. E. Hultsch, *Die Baudhāyanaśrautamantra*, Abh. für die K. d. M. VIII (1884), No. 4, p. VIII.

1) Cp. M. Winternitz, *Geschichte der indischen Literatur*, p. 139 ff.



ling or lord who gave the sacrifice, the *yagamāna*, had little to do with it, his chief duty was to provide bountiful presents for the priests at the conclusion of the sacrifice. No wonder that the priests made a very careful study of these remunerative ceremonies, and explained them with the most elaborate minuteness in the works called *Brāhmaṇas*. These ceremonies were called *śroutakarmāṇi*, or ceremonies based on the *śruti*, the revelation, i. e. that literature which was considered to have been derived from the gods. The *gṛhyakarmāṇi* or domestic ceremonies on the other hand were based upon the *smṛti*, i. e. usage, and had no divine authority.

It cannot be decided with any degree of certainty in what century or even centuries the *Brāhmaṇas* were composed. The date which is generally given, 800—500 B.C., appears to be too late, or at any rate too strict. This much is certain that they already existed in their present form 500 B.C., perhaps even 800 B.C. It is impossible to say how long they had existed before that time. Winternitz<sup>1)</sup> gives the formula  $x - 500$  B.C.

These speculations on the cult contained little which could appeal to the common people. Hence it was possible that two great popular religious movements could arise almost contemporaneously in the East of India: Buddhism and Jainism (c. 500 B.C.).

In the same period, and in the centuries following, many other heretical movements came into being in the West. Bhandarkar<sup>2)</sup> gives a remarkable quotation from the *Niddesa*, — which, though a kind of commentary, is regarded as one of the books of the Pali Buddhist Canon —, where the various religious systems and superstitions existing at that time (fourth century B.C.) are enumerated. This list mentions the followers of *Vāsudeva*, who later were known by the name *Bhāgavatas*, and these subsequently proved to be the most important. The cult of *Vāsudeva* must be as old as *Paṇini* (Bhandarkar l. c.); and may be of the same period as Buddhism and Jainism (l. c. p. 9).

These heresies did not, however, lead to the extinction of *Brāhmaṇism*. It continued to exist, and ultimately defeated the rivals by the pliable way in which it met heretical movements in general. It constantly extended its boundaries, and incorporated the worship of originally foreign deities, cleverly adapting itself to the apparent

wish of the people to possess a less formal and rigid, and a more emotional religion. With Buddhism and Jainism its efforts failed. With these movements no reconciliation was possible, but in many other cases the *Brāhmaṇas* succeeded in finding a way to connect some cult which had arisen with a Vedic deity, and thus to give it a veneer of respectability in the eyes of the followers of the old faith. No wonder that at last not much remained of the original *Brāhmaṇism*. The new phase is called *Hinduism*.

It is clear from the preceding that no proper demarcation-line can be drawn between these two religious systems. The process of reform was a very gradual one, extending over many centuries. The resulting *Hinduism* of the present day has so many aspects, social as well as religious, that it is very difficult to define it. For practical purposes the definition of Lyall<sup>1)</sup> will suffice, that *Hinduism* is, "the collections of rites, worship, beliefs, traditions, and mythologies that are sanctioned by the sacred books and ordinances of the *Brahmans* and are propagated by *Brahmanic* teaching. And a *Hindu* is one who generally follows the rules of conduct and ceremonial thus laid down for him, particularly regarding food and marriage, and the adoration of the gods."

The Epic is our only source of information concerning *Hinduism* for a period of a thousand years, if we except a few references in the *Law-books* (*Manu* and *Viṣṇu*) and in inscriptions. In the inscriptions we do not find any details of the cult of the times, but they have one great advantage over the other and more ample sources of knowledge: they can generally be dated with reasonable certainty. This is not the case with the *Mahābhārata*. Practically all we know about the date of this poem is, that it must have existed in its original form in the fifth century B.C., and that it was remodelled and enlarged till 500 A.D. Although we know also that some of its parts are older than others, it is impossible to determine their respective date with any approach to certainty. Without the help of the few names in the inscriptions, it would therefore be very difficult to reconstruct the growth of a cult out of the unordered mass of materials which is found in the *Mahābhārata*. Even as it is the problem is still far from being solved.

It is the *Mahābhārata* and not the *Rāmāyana* which introduces

1) Winternitz, l. c. p. 258, who gives p. 246—258 an account of the controversy concerning the date.  
2) R. G. Bhandarkar, *Vaiṣṇavism, Śaivism and minor Religious Systems*, Strassburg, 1913, p. 3. (Encyclopedia of Indo-Aryan Research).

1) A. C. Lyall, 'Hinduism', in *Religious Systems of the World*, London, 1889, p. 114; quoted by W. Crooke, *ERE* VI, 699, article 'Hinduism', where other definitions are cited and discussed. Cp. also H. von Glasenapp, *Der Hinduismus als soziales und religiöses Phänomen*, Deutsche Rundschau, März 1919, p. 386.



the new deities of the Hinduistic religion. Native tradition is probably right in asserting that the Rāmāyaṇa has been written by one man, Vālmīki, which means that he collected and remodelled a number of already existing poems. The first and the last (seventi) book only must have been added at a later date. It contains little of interest for the study of the new beliefs.

The Mahābhārata on the other hand was not composed by one poet, but by many, in a period probably covering a thousand years, so that it does not represent the ideas of a single individual, but, to some extent, of the people. It is possible, and even likely, that in its original form it did not contain Hinduistic traits, but at present it is scriptural for all sects. There is as much Vaiṣṇavism as Śaivism in the poem<sup>1</sup>).

From a religious point of view one episode of it, the Bhagavad Gītā, is the most important, because of the enormous influence this poem exercised on the philosophical development of Hinduism.

The scriptures for the later phase of Hinduism are the eighteen Purāṇas<sup>2</sup>). The list enumerating them is generally given in this form: Brahma, Padma, Viṣṇu, Śiva, Bhāgavata, Nārada, Mārkaṇḍeya, Agni, Bhaviṣya, Brahmaivārta, Liṅga, Varāha, Skanda, Vāmana, Kūrma, Matsya, Garuḍa and Brahmāṇḍa. The Vāyu, which is omitted here, is for the greater part identical with the Brahmāṇḍa.

The recognized contents of each Purāṇa may be brought under five headings: *Sarga* (original creation), *Pratisarga* (periodic dissolution and re-creation), *Manvantara* (descriptions of periodic 'ages', past and future), *Vanśa* (ancient genealogies), and *Vanśānucarita* (accounts of persons mentioned in the genealogies).

This arrangement, however, has not been kept. Many Purāṇas have been considerably enlarged and interpolated at different periods, especially the Skanda and the Bhaviṣya. This makes it extremely difficult to assign a date to the Purāṇas in their present form. It is now generally accepted that the Purāṇas have developed out of a much older body of literature.

Bühler<sup>3</sup>) has found in the Āpastambya-Dharmasūtra, which belongs to the 4th or 5th century B.C., two quotations from 'the Purāṇa', and one from a 'Bhaviṣyat Purāṇa'. The latter quotation has not been found in the present Bhaviṣya Purāṇa; as for the

1) E. Washburn Hopkins, The Religions of India, London, 1896, p. 349, note.

2) The best surveys of the Purāṇas are the one by Winternitz, Geschichte etc., p. 440—483, with full bibliographical notes, and the article by Pargiter in ERE X, 448.

3) Ind. Ant. XXV, 1896, p. 323 ff., and SBE II<sup>2</sup>, 1897, p. XXIX ff.

two other ones, Bühler has traced similar passages in several Purāṇas.

It is certain that Purāṇas existed long before the Mahābhārata was finished<sup>1</sup>), which does not mean that they necessarily must have had the form and the names of the books which we know at present. Bühler had to conclude his article on the subject (Ind. Ant. XXV, 1896, p. 328) with the words, 'For the present, I fear, it is not possible to trace the history of our Purāṇas beyond A.D. 600 or to advance anything, that will carry conviction, regarding the upper limit for their composition.'

Nearly all gods who were worshipped in the Vedic period were in course of time either relegated to the rank of minor deities, or fell entirely into oblivion. *Sūrya*, *Varuna*, *Indra* and *Agni* are the only gods whose worship survives in an attenuated form; of these *Sūrya*, the sun-god, is perhaps the most significant in the Paurāṇic period.

Their place was taken by other deities, who in the Veda were gods of the second rank; primarily Viṣṇu and Rudra-Śiva. For the philosophical aspect of Hinduism Brahmā must be added to these two. Theoretically he was a god of the same rank, but in the popular estimation he never was considered to have the same influence on the life of men as Viṣṇu and Śiva, and he very rarely received exclusive worship. He is the Pīṭamaha, Hiraṇyagarbha, Prajāpati of the Vedas and Brāhmaṇas, the creator of the world. In the Paurāṇic period he was conceived to form with Viṣṇu and Śiva a trinity (*trimūrti*), in which he had the function of creator, Viṣṇu that of preserver, Śiva that of destroyer.

In the Rig Veda *Viṣṇu* appears as a form of the sun-god (*Sūrya*, *Savitṛ*, *Āditya*). There are few hymns solely addressed to him, and these mostly describe the three strides with which he encompassed heaven. He has three abodes, like *Savitṛ*; two of which are on earth, but the third is unknown to men. The reverence for this mysterious highest place or step (*paramam padam*) of Viṣṇu led to his gradual rising to the rank of the supreme spirit. In the Brāhmaṇas this process is clearly visible<sup>2</sup>), thus in the opening

1) Winternitz, l. c., p. 442.

2) Cp. E. Washburn Hopkins, The Religions of India, p. 460 ff.; Monier Williams, Brāhmanism and Hinduism, p. 102. Jacob, ERE II, 814, article 'Brāhmanism', does not entirely agree with this. He states: "On the whole, however, Viṣṇu's position in the Brāhmaṇas is the same as before; he is regarded as the equal of the other gods, not yet as their superior. But the Brāhmaṇas record only the views of the priests; popular opinion may have differed from theirs, although ignored by them as not worthy of notice. (cp. Muir, OST IV, 156 ff.)."



words of Aitareya Brāhmaṇa, (quoted in the Vaikhanasa Gṛhyasūtra IV, 10, v. infra, Appendix I), 'Agni indeed is the lowest of the gods, Viṣṇu the highest; between these two are all the other gods.'

In the Upaniṣads Viṣṇu is the only great god left from the Rig Veda. Then begins the process of amalgamation. Vāsudeva, the deity of the heretical movement of the Bhāgavatas, came to be considered as a form of Viṣṇu. The same happened with Nārāyaṇa. The most important of the gods who were identified with Viṣṇu proved to be Kṛṣṇa, originally a Rājput hero who has coalesced with a shepherd god (Govinda) into a new deity. This Govinda-Kṛṣṇa seems first to have been identified with Vāsudeva, and afterwards as Vāsudeva-Kṛṣṇa with Viṣṇu.

The Bhāgavad Gītā, which extols Kṛṣṇa, became the gospel of a renascent Viṣṇu-cult.

Viṣṇu does not manifest himself in his own form, but in the form of *avatāras* (descents or incarnations), the number of which is generally given as ten. The origin and development of the doctrine of the *avatāras* can be traced already in the Brāhmaṇas<sup>1</sup>. It is unnecessary to discuss them here, as none of them is mentioned in Baudhāyana.

Viṣṇu has a peculiar auspicious mark on his breast, a curl of hair, called *śrīvatsa*<sup>2</sup>. He has four arms, and holds a symbol in each of his hands: *cakra* (a wheel or disc), *śankha* (a conch-shell), *gada* (a club), and *padma* (a lotus-flower).

Love and trust were the prime factor in the development of Viṣṇu into a supreme deity. In the cult of Śiva an element of fear is always noticeable, however disguised it may be. His cult was Brāhmanized at an earlier date than that of Viṣṇu. His prototype is the Vedic Rudra, the terrible god of the thunderstorm, who in his destructive form is accompanied by the storm-winds (*Maruts*), regarded as his sons (*Rudriyas*). But he does not always appear in this manifestation; when propitiated he may be kind and helpful to men. In the latter case his name is Śiva, (the Benignant), or Paśupati (Lord of cattle). He is called the physician, for he brings disease but cures it when appeased. His attribute, like that of Śiva later, is the trident (*triśūla*).

In the Rig Veda Rudra's position is of more importance than that of Viṣṇu. In the Brāhmaṇas his nature becomes much more

complex. The bewildering mass of epithets given to him in the Śatarudriya (TS. IV, 5, 1; VS. 16) shows that he still was considered to possess a benignant form (*śiva tanuḥ*) and a malignant form. He is the god of wild and awe-inspiring scenes, of mountains (*Gṛivīśa*) and forests, and of the beings who live in them or resort to them: animals, but also thieves and robbers. He is regarded as having a blue neck (*nīlavarīṇa*). Some of his epithets belonged originally to Agni, all whose names were handed over to him. In his benignant form he is called Śiva, Śambhu (benignant), or Śaṃkara (benificent).

The eight names by which he is invoked in Baudhāyana are of very old date. Bhava (the lord of beings), Śarva (the archer), Īśāna, Paśupati, Rudra, Ugra (the fierce one), Aśani, and Mahān (or Mahādeva) occur together in ŚB. VI, 1, 3, 7, and Kauś. Br. 6, 1, 9. In the Gṛhyasūtras the same list occurs, but Aśani is replaced by Bhima (the terrible one), like in the Gṛhyapariśiṣṭa-sūtra (II, 16: 8.31).

The epithet Virūpākṣa means, 'with deformed eyes', or perhaps, 'with oblique eyes'; at least the head on the Guḍmallaṃ Liṅga<sup>1</sup> is distinctly Mongolian in type.

Śiva is chiefly worshipped in the form of the *Liṅga*, the phallus. Where this phallic worship originated from, and how it came to be connected with this particular deity is unknown.

At first it was thought that this cult was borrowed from aboriginal tribes<sup>2</sup>. This was contested on the ground that the legends in the Mahābhārata, the Purāṇas, and elsewhere concerning the Liṅga pointed to a Northern (i.e. Aryan) origin. The name of the phallic symbol in the South of India is either *liṅga* or *iśvara*, there is no trace of an originally Southern name for it. Phallic worship among the aborigines of the Dekhan of the present day seems to be non-existent, or is at any rate very scarce; and even if it does exist, it would not mean that the Aryans necessarily must have adopted the cult from the aborigines. Of the twelve great Liṅga-shrines in India only three are situated outside the distinctively Aryan area<sup>3</sup>.

1) Cp. below p. XI, and footnote.

2) Stephenson, JRAS VIII, 1842, p. 330.

3) Muir, OST II, 202; IV, 189 ff.; 405 ff. A strong proof in favour of the non-Aryan origin of phallic worship would be that no Brāhmanas officiate in temples of Śiva, as is asserted by Hopkins (Rel. of India p. 488). B. Lewis Rice (Mysore Gazetteer I, 468), and others. Both make an exception for the temples at Benares. Kittel (Ursprung des Liṅga Cultus p. 10, refuting Lassen,

1) Cp. Jacobi, ERE II, 810 ff.

2) Cp. Vaikh. Gṛhs. IV, 11; infra, Appendix I.



These considerations led to the theory that Linga-worship originated among the Aryans themselves.

This view was defended by Kittel<sup>1)</sup>, and approved by Weber in his recension of this work. Kittel hesitatingly suggested borrowing from the Greeks, without being able to forward proofs in defence of this theory. The same suggestion with the same absence of proofs was made by Oppert (Orig. Inhab. p. 381), and Hopkins (l. c. p. 471). Rajendra Lala Mitra (Antiquities of Orissa, Calcutta 1875, Vol. I<sup>2)</sup>) says, 'The Semites of the West and the Turanians of the North cherished the dogma [of phallic worship] very extensively and much may be said in favour of the loan having proceeded from them.' The phrase 'much may be said' is a mere figure of speech here; at least we hear no more about it.

Bhandarkar returns to the old theory of borrowing from the aboriginal tribes. He says (l. c. p. 115), 'There are two places in the RV, in one of which Indra is prayed to not to allow those whose god is Śiśna to disturb the rites of the singers (VII, 21, 5); and in another he is represented to have conquered the riches of a city after killing those whose god is Śiśna. Here evidently those whose god was Śiśna, or phallus, are meant as the enemies of the Vedic Aryas, who disturbed their holy rites. Notwithstanding all that is said about the matter, my own belief is that the persons here referred to were really some tribe of the aborigines of the country, who worshipped the phallus. Just then as the Rudra-Śiva cult borrowed several elements from the dwellers in forests and in places out of the way, so it may have borrowed this element from the barbarian tribes with whom the Aryas came in contact. This element, however, does not appear to have come in all at once, especially among the learned classes....'

The references to the *śinadevū* in the Rig Veda (discussed and analysed by Muir OST II, 407; IV, 345 ff.) had lately not been in such a way connected with the Śiva-Linga. There lies such a

Ind. Altertumsk. I, 783, ed. 1847) strongly opposes this view, and argues that it only applies to the temples of the Liṅgāryats, a non-Brahman sect, founded by Basava in the 13th century in South India; a movement of revolt against the Brahmana supremacy. According to Kittel only Brāhmanas officiate in the old shrines of Śiva.

1) F. Kittel, Über den Ursprung des Liṅga Cultus in India, Mangalore, 1876. Rec. Weber, Indische Streifen III, 471 ff. Crooke is mistaken when he counts Kittel amongst those who connected phallic worship with the non-Aryan tribes (ERE VI, 700).

2) Rec. Weber, Ind. Str. III, 279.

long period between these allusions and the Linga-worship that a connection between the two, like Bhandarkar seems to imply, was generally discredited. Bhandarkar appears to indicate that phallic worship led a kind of subterranean existence for many centuries among the Aryans, unrecognized and ignored by the 'twice-born' men. This view is not very convincing. Except in the two above-mentioned passages in the Rig Veda there is no trace whatever of phallic worship in the whole of the Veda, not even in the latest of the works which are reckoned to belong to it<sup>1)</sup>. It is not probable that this worship should have existed all that time without any reference being made to it.

It is significant that Bhandarkar, who is perhaps the greatest living authority on Hinduism, is not able to adduce proofs for his theory.

How phallic worship came to be connected with the cult of Śiva is likewise unknown. Senart (Lég. du Buddha, p. 489) has suggested that the Linga might be a kind of refashioning of the *triśūla*, the trident, the old attribute of Rudra-Śiva, 'l'image du feu et de l'éclair'. But there is nothing inherently phallic in the form of the trident. According to Weber (Ind. Str. III, 474), however, the Priapus-cult of the Greeks had the trident as emblem, and Weber considers it not entirely impossible that the Hindus came to know of this Greek mode of worship, connected the *triśūla* with phallic cult, and subsequently gave it a more appropriate form. Crooke (ERE VI, 701) thinks that the connection of the Linga with Śiva was due to his being considered a god of fertility. In support of this theory he points out that the bull, Śiva's attendant, is very often found as an emblem of gods of fertility, citing many authorities for this.

Concerning the time when Linga-worship came into practice we have the following indications. It is not mentioned in the Mahābhāṣya of Patañjali, which may be dated 140 B.C. at the very earliest. Bhandarkar (l. c.) concludes from the fact that the coins of Wema-Kadphises show a human figure of Śiva with a trident and a bull, but no Linga, that this attribute was not yet connected with Śiva in the middle of the third century A.D.

This last inference must be wrong. According to Gopinatha Rao<sup>2)</sup>

1) The list of Liṅgas in the Taittiriya Āraṇyaka X, 16 (urdhvaliṅga, suvarṇa-, divya-, bhava-, sarva-, śivaliṅga, etc.) occurs only in one recension, and is obviously a late addition (v. ed. Bibl. Ind. p. 913).

2) Elements of Hindu Iconography, II, part 1, p. 63 ff. Of the Guṇḍamallam Linga several photographs are given.



the two oldest existing Lingas are one from Bhīṭa, now preserved in the Lucknow Museum, and the Guḍimallam Linga. The Bhīṭa Linga has an inscription, which makes it possible to assign it with reasonable certainty to the first century B.C. The Guḍimallam Linga is less easy to date. Rao supposes that it belongs to the first century A.D., if not to a still earlier period. This Linga has the remarkable feature of being entirely phallic in shape, unlike the conical stone by which the symbol is generally represented.

*Durgā* is the commonest of the many names by which the consort of Rudra is known<sup>1</sup>). In this goddess many other deities have coalesced, as it very often happens in Hindu mythology. There is a centripetal force in the religious conceptions of the Hindus, which greatly facilitates the adoption of new deities, by assimilating them with their next of kin in the Hindu Pantheon. The names of the formerly independent deities then survive as epithets of the old deity, and they influence the character of the old deity by transferring to it their original powers and activities.

This process is very marked in the case of *Durgā*. As the wife of Rudra-Siva she was called *Umā*. As the consort of a manifestation of Rudra-Siva, *Giriśa*, the Lord of the Mountains, her name was *Pārvatī* or *Haimavatī*. These names occur in the Brahmanic period.

Subsequently her nature changed into a more or less independent, powerful, wrathful, and terrible goddess: the characteristics of some local goddesses of the aborigines, to whom animals and even human beings were sacrificed; in other manifestations we can discern an original fire-goddess. In her ferocious forms her names were: *Karālā* (frightful), *Kālī* (black, or female time as destroyer), *Mahākālī* (the great destroyer), *Caṇḍī* (angry), etc.

Weber accounts for the malignity of her character by connecting her with *Nirritī*, the Vedic goddess of evil.

*Skanda*<sup>2</sup>), the celestial war-god, is a son of Śiva, or, according to some accounts, of Agni, who is a form of Śiva in the later period. He is a post-Vedic god, first mentioned in the *Chāndogya Upaniṣad* VII, 26, 2, where he seems to be identified with the sage *Sanat-*

kumāra. His worship is of local and probably West-Indian origin, and many different accounts of his birth and parentage are given in the *Mahābhārata*, the *Rāmāyaṇa* and the *Purāṇas*. According to some of these legends he was nourished by the six stars constituting the constellation of *Kṛttikā* (Pleiades). For that reason he was represented as having six heads (*śṛṅgasya*), and called the son of the *Kṛttikās* or *Kārttikeya*. He is known by many other names: *Kumāra* (the Youth), *Guha* (the Mysterious One), *Mahāseṇa*, etc. His name *Subrahmaṇya* is of Southern origin. In *Baudhāyana* the appellation *Dhūrta* appears, for which cp. p. XXI.

*Viśakha*<sup>3</sup>), originally an independent deity, became later one of the forms of *Skanda*. In the *Mahābhārata* IX, 44, 36 three are enumerated: *Viśakha*, *Śakha*, and *Naigameya*. *Bāṇa*<sup>4</sup>) is one of his attendants.

*Skanda* rides on the peacock, called *Suparnaśuta*<sup>5</sup>), the son of *Suparna*, a name of *Garuḍa*.

Another son of Śiva is *Ganeśa*<sup>6</sup>). The origin of this god, who is one of the latest to appear in the Hindu Pantheon, is not easy to determine. The common view of him has been very clearly set forth by Jacobi (ERE II, 807). His first appearance, according to Jacobi, was not as *Ganeśa* or *Gaṇapati*, 'Leader of the Gaṇas', or troops of Śiva (whose proper leader is *Nandi*), but as *Vināyaka*, or *Vighneśa* (Lord of obstacles). He is the creator of obstacles and, in that way, hinders success. Therefore he has to be invoked at the beginning of any difficult undertaking, for as the creator of impediments, he may also become the remover of them. As such he is invoked at the beginning of every book<sup>7</sup>), thus becoming in a secondary way a god of learning.

*Bhandarkar* (l. c. p. 147 ff.) approaches the question along a

1) *Infra* IV, 2:25.7, and 26.8.

2) *Infra* IV, 2:26.5.

3) This may be the right reading for *suvarṇasutah* (IV, 2:25.10, note) which is found in T instead of *aparnāśutah*, and other unintelligible forms in the other MSS.

4) Cp. *Monier Williams*, l. c. p. 241 ff.; *Hopkins*, l. c. p. 451, 481 ff.; and *Grierson*, ERE VI, 476 (*Gaṇapatyaś*), where several references are given to Gazetteers concerning the modern worship of *Ganeśa*. The *Gaṇesapūrāṇa* has been analysed by *Stevenson*, JRAS, 1846, p. 319 ff.

5) Cp. *Hopkins*, l. c. p. 488; *Monier Williams*, l. c. p. 241 f. *Bhandarkar* believes that *Gaṇapati*'s reputation for wisdom is due to the confusion between him and *Bṛhaspati*, the Vedic god of wisdom, who in RV II, 23, 1 is called *Gaṇapati*.

1) For a full list of names see *Dowson*, *Classical Dict. of Hindu Myth*, 1903, s. v. 'Devī'. Cp. further *Jacobi*, ERE V, 417 (art. *Durgā*); *Bhandarkar* l. c. p. 142 ff. *Muir* OST IV, 432 has translated *Arjuna*'s hymn addressed to *Durgā* in MBh VI, 23. Another hymn MBh IV, 6.

1) Cp. *Jacobi*, ERE II, 807; *Bhandarkar* l. c. p. 150 f.; *Hopkins* l. c. 444 f.; *Monier Williams* l. c. p. 442 ff.



different line of reasoning. He has found several references to this god beyond those which were known. Jacobi mentions at the end of his article a class of demons called Vināyakas, noted in PW VI, 1087, where we find a reference to MBh XII, 10477, Harivaṃśa 10697, and later literature. Bhandarkar makes this the basis of his argument. He has found an interesting reference to these Vināyakas, four in number, in the Mānavagṛhyasūtra (2, 14). They are represented as demons which have a malicious influence on the life and work of men. The Sūtra gives an account of the signs by which the demons manifest themselves, and explains the ceremony by which they may be appeased and evil consequences averted.

The same ceremony, in a somewhat more developed or complicated form, is given by Yājñavalkya in his Smṛti (1, 271 ff.). 'He begins by stating that Rudra and Brahmadeva appointed Vināyaka to the leadership of the Gaṇas, (i. e. made him Gaṇapati) and assigned to him the functions of raising difficulties and obstructions in the actions of men.' In the Smṛti only one Vināyaka is addressed, who manifests himself in six forms, of which the names are given. The mother of Vināyaka is Ambikā.

It will thus be seen that, in his own nature, this god is an unfriendly or malignant spirit, but capable of being made friendly and benignant by propitiatory rites. In this respect, he resembles Rudra himself. That the Vināyakas had come to be objects of faith before the Christian era, may be taken to follow from the occurrence of the ceremony mentioned above in a Gṛhyasūtra. But the one Gaṇapati-Vināyaka, the son of Ambikā, was introduced into the Hindu pantheon much later.<sup>1</sup>

Bhandarkar then notes that in the Gupta inscriptions the name of Vināyaka is not mentioned, but that there are images of Gaṇapati in the caves at Ellorā, which are to be referred to the latter part of the eighth century. He concludes from these indications that the cult of Gaṇapati must have arisen between the end of the fifth and the end of the eighth century, and that therefore the Smṛti of Yājñavalkya cannot have been written earlier than the sixth century.

Gaṇapati is represented with the head of an elephant (*hasīmukha*). The images in the caves of Ellorā already have this form.

The consort of Viṣṇu is *Śrī* or *Lakṣmī*), the goddess of wealth and beauty, also impersonating fortune in the sense of Fortune. Various accounts are given of her parentage, the best known of

which is that she was born from the froth of the ocean when the gods churned it in order to obtain *amṛta* or nectar<sup>1</sup>). She is always represented as enthroned on a lotus, and holding a lotus-flower in her hand.

*Sarasvatī* was originally a river-goddess in the Rīg Veda. She became in later times the goddess of wisdom and learning.

The later history of the Hinduistic sects has no bearing on the Gṛhyapariśiṣṭasūtra, and need not be discussed here.

### Editions of Baudhāyana.

The Kalpasūtra of Baudhāyana is with those of Apastamba and Hiranyakeśin the only one (as far as is known at present) which has come down to us in a nearly complete form, that is to say, containing all four parts: Śrautasūtra, Gṛhyasūtra, Dharmasūtra and Śulvasūtra. The oldest parts of it (especially the Śrautasūtra and part of the Gṛhyasūtra) must date back to a period not much later than that of the Brāhmanas: this is proved by the language. In the native tradition Baudhāyana was considered the oldest of all 'teachers'<sup>2</sup>). The continuity of the whole work, however, was lost at an early date, so that for a long time some parts of it, which must have existed, could not be found at all<sup>3</sup>), or when found, could not be assigned with certainty to their right place with regard to the rest.

W. Caland has tried to reconstruct the whole work<sup>4</sup>), and he has succeeded to a great extent where Bühler, twenty-one years before, had to confess his failure because of lack of materials<sup>5</sup>). The Śrautasūtra is in course of publication by W. Caland (Bibliotheca Indica). The Gṛhyasūtra, Gṛhyapṛāyaścittasūtra, Gṛhyapariśiṣṭasūtra and Pīṭmedhasūtra have been collectively published in India (in the editions which I call D and G); the Pīṭmedhasūtra in Europe besides: the first Prasāna by W. Caland<sup>6</sup>), the second and third Prasāna by C. H. Raabe<sup>7</sup>). The Dharmasūtra has been

1) Cp. Monier Williams, l. c. p. 108.

2) Cp. G. Bühler, SBE XIV, 1882, Introduction.

3) There are still some missing, cp. W. Caland, Über das rituelle Sūtra des Baudhāyana, p. 14 f., Abh. für die Kunde des Morgenl. XII, part 1, 1903.

4) l. c. p. 12 ff.

5) SBE XIV, Introduction.

6) Abh. f. d. Kunde des Morgenl. Vol. X, part 3.

7) Bijdrage tot de kennis van het Hindoesche doodenritueel, Leiden 1914.

1) Cp. Jacobi, ERE II, 808.



both published <sup>1)</sup> and translated <sup>2)</sup> in Europe. The *Sūvasūtra* has been published and translated by G. Thibaut <sup>3)</sup>.

The *Gṛhyasūtra* comprises according to the counting of W. Caland the *Prasnas* 33—35 of the whole work, (they are the *Prasnas* I—III in the passage quoted from Bühler, v. infra); the *Gṛhyapṛāyaścitta* *Prasna* 36 (Bühler *Prasna* IV); the *Gṛhyaparibhāṣa* *Prasna* 37 (Bühler *Prasna* V); the *Gṛhyapariśiṣṭa* *Prasna* 38—41 (Bühler *Prasna* VI—IX). The fifth *Prasna* of the *Gṛhyapariśiṣṭa* which the editor of D adds <sup>4)</sup> has therefore not been met with either by Bühler or by Caland, who have seen more MSS than the seven which I consulted; a reason the more to consider it spurious.

### The *Gṛhyapariśiṣṭasūtra* and Hinduistic Worship.

The only published account of the *Gṛhyapariśiṣṭasūtra* (*Parvatipomena to the Gṛhyasūtra*), or *Gṛhyasēsasūtra* as it is called in D, is found in Bühler's Introduction to his translation of the *Baudhāyana Dharmasāstra* (SBE, XIV, p. xxxii—xxxiii). This authority states the case very clearly, and I cannot do better than quote him here.

"The destruction of the continuity of *Baudhāyana's* *Kalpasūtra* has had the consequence which is commonly observable in other dismembered works, that several of its detached portions have received considerable additions from later and, as it would seem, from several hands. There can be no doubt that a small portion only of the nine *Prasnas*, found in the Western copies of the *Gṛhyasūtra*, really belongs to *Baudhāyana*. For the description of the *Gṛhya* rites, which strictly follows the general plan laid down in the first *Sūtra*, is completed in one or two *Prasnas*. Next follows a *Prasna* on the *anukritis*, rites resembling those comprised in the subdivisions treated before, and then a *Prasna* on *prāyaścittas*, or expiations of mistakes committed during, and of the neglect of, the performance of the *Gṛhya-karmāṇi*. The remaining *Prasnas* are filled with a medley of *paribhāṣas*, some of which have been given before, while others are added afresh.

1) E. Hultsch, *Abh. f. d. Kunde des Morgenl.*, Vol. VIII, 1884, part 4. There also exists an edition with commentary in the *Gov. Or. Libr. Series*, by L. Śrinivāsačārya.

2) G. Bühler, SBE XIV, 1882.

3) "Pandit", Vol. IX, ff.

4) Cp. my list of MSS used, p. 1.

Many of the newly-added rites do not belong to the ancient *Brahmanical* worship, but to the *Paurāṇic* religions, the service of *Śiva*, *Skanda*, *Nārāyaṇa*, and other deities, and some show an admixture of *Tāntic* elements. In some of the later *Prasnas*, especially IV and V, the language closely resembles that of the first three, and shows the same stereotyped phrases and the same Vedic anomalous forms. But in other sections, particularly VI—IX, we find, instead of *Sūtras*, the common *Anuṣṭubh* *Śloka* throughout, and expressions peculiar to the metrical *Smṛitis* and the *Purāṇas*. At the end of most *Adhyāyas* we read the phrase, *ity āha Baudhāyanaḥ*, or *bhagavān Baudhāyanaḥ*, "thus speaks B., or the divine B".

Finally, while the first three *Prasnas* are divided into *Kaṇḍikas* or *Khaṇḍas*, the following ones consist of *Adhyāyas* or chapters. These differences, as well as the fact that the most important *Gṛhya* rites, arranged according to a special plan, are done within the first three *Prasnas*, necessarily lead to the conclusion that the whole remainder does not belong to *Baudhāyana*, but consists of so-called *Parīśiṣṭas*, which were composed by the adherents of his school. Further, the fact that the last six *Prasnas* do not show everywhere the same style and language makes it probable that the additions were made at different times and by different persons."

Bühler was wrong when he said that in Sections VI—IX (i. e. *Prasna* I—IV of the *Gṛhyapariśiṣṭasūtra*) we find the common *Anuṣṭubh* *Śloka* throughout, as a glance at the texts which I print will show. These have been taken from Sections VII—IX according to Bühler's counting. For reasons which will be given later I am unable to agree with Bühler's opinion that influence of *Tānta* is visible in this part of the work.

But he is entirely right in acknowledging the great influence of the *Paurāṇic* religion and ritual. I must adopt the same rather vague terminology, 'Paurāṇic religion and ritual', because I have found no sign of one particular *Purāṇa* having influenced *Baudhāyana* more than another. In nearly every *Purāṇa* chapters are found dealing with the rite of adoration of specified gods.

These chapters may give us a better understanding of the general method of divine worship (*Pūjā*) in Hinduism, they may serve as a kind of commentary to *Baudhāyana's* description of *Pūjā*, but there the resemblance ends, at any rate as far as those chapters in *Baudhāyana* are concerned which are entirely or mostly in prose. The chapters in verse, of which I have printed two, (II, 15 and II, 21) are written in the *Anuṣṭubh* *Śloka* which Bühler mentioned, and they have indeed the slipshod style and the peculiar ring of the



verse which we are accustomed to find in the Purāṇas. But I have not found there any striking counterpart even of these.

I do not believe that a more extensive search in the Purāṇas than I have been able to carry out, will materially alter the statement which I made above. The chapters in Baudhāyana are not in the first place remarkable because they show the Paurāṇic mode of worship, but because they show this mode of worship blended with and grafted upon the old Brāhmanic ritual which we find explained at length in the Gṛhyasūtra of Baudhāyana. This peculiarity is, to my knowledge, not found anywhere else to the same extent. There are several works of the Brāhmanic period which contain additions mentioning Pūjā<sup>1)</sup>, but they are of another kind than Baudhāyana's Gṛhyapariśiṣṭa. Nearest to them come the three chapters in the Vaiṣṇava Gṛhyasūtra, describing the worship of Viṣṇu, which I have printed in text and translation in the Appendix. They are of particular value, because we possess two extensive commentaries on them, while nothing of the kind seems to exist for Baudhāyana's Gṛhyasūtra with the additions.

The chapters II, 13 (Viṣṇupratiṣṭhākālpe) and II, 16 (Rudrapratiṣṭhākālpe) are discussed together in the Nirṇayasindhu by Kama-lakaraḥaṭṭa, who wrote in 1611 of our era. This work is of some value for textual criticism of these chapters, but it does not explain difficulties in the text<sup>2)</sup>.

I have selected nineteen chapters from the Gṛhyapariśiṣṭasūtra, nine from Praśna II, nine from Praśna III, and one from Praśna IV. I would have inserted the Adhyāyas II, 20 (the Pañcagavyavidihi), and V, 5 (the Arka-vivāha, the well-known ceremony of the tree-marriage), but for the fact that they are only found in D. In

1) Thus in the first place the description of Viṣṇupūjā in Viṣṇusmṛti ch. 65. Baudh. Gṛhs. I, 11 must be interpolated, as it mentions Pūjā. In the Āśv. Gṛhyapariśiṣṭa II, 10 (ed. Bibl. Ind. p. 302) the upacāras are enumerated: āvāhanam āsanam pādyaṁ arghyam ācamanyam snānam vastnam ācamanam upavītam ācamanam gāndhapuspāni dhūpadīpaṁ naivedyaṁ pānāsthām jālam uttarām ācamanyam mukhāvāsam stotraṁ prañamaṁ dakṣiṇām visarjanāṁ ca kuryāt.

2) Except in one place. It tells us (p. 167) which is the verse designated by the name śakunaśūktā or śākunaśūktā (p. 2.13), namely: 'kanikradat', RV II, 42, but we can find that also in the commentaries on Vaikh. Gṛhs. In PW the word is translated "das Vogelied (aus dem RV)", with reference to Varāhamihira Bṛh. S. 46, 73. Kern translates here "augural hymn".

Praśna II the counting of the Adhyāyas in the MSS does not correspond<sup>1)</sup>; I have followed D.

The Adhyāyas treat of the following subjects.

II, 13 The consecration of an image of Viṣṇu, with an extensive description of the ritual.

II, 14 The ritual of the adoration of Mahāpuruṣa, a form of Viṣṇu.

II, 15 The ceremony of the bathing of Viṣṇu.

II, 16 The consecration of an image of Rudra-Siva. This chapter is practically similar to II, 13, except for the Mantras; for that reason I have not given a separate translation of it.

II, 17 The adoration of Mahādeva, a form of Rudra-Siva. To be compared with II, 14.

II, 18 The ceremony of the bathing of Rudra.

II, 19 The second consecration of an image, to be performed in case the worship of a god has been neglected during a specified period.

II, 21 The ceremony of the bathing of Deva, a form of Rudra-Siva. Like II, 15, this short chapter is entirely written in verse. I have not been able to give a satisfactory translation.

II, 22 General precepts concerning the Pūjā of Viṣṇu and Rudra-Siva, the persons allowed to take part in it, and where and when to perform it.

The chapters of the third Praśna describe the rite of worship of several deities, namely:

III, 3 Durgā.

III, 4 Uparūtī.

III, 5 Śrī.

III, 6 Sarasvatī.

III, 7 Viṣṇu.

III, 8 Ravi.

III, 9 Jyesthā.

III, 10 Vināyaka.

III, 15 Rudra.

The last chapter, IV, 2, describes the ceremony of the ball-oblation to Dhātṛa (Skanda, Kārtikeya).

Sectarian tendencies are hardly noticeable in these chapters, but

1) The chapters 13—19 in D correspond to ch. 12—18 in GTM, ch. 11—17 in BBeI; ch. 20 in D is wanting; ch. 21 is ch. 19 in GTM, ch. 18 in BBeI; ch. 22 first part is ch. 20 in GTM, ch. 19 in BBeI; ch. 22 second part is ch. 21 in GTM, ch. 20 in BBe.



there does seem to exist a certain preference for Viṣṇu<sup>1)</sup>. Each chapter on the worship of Viṣṇu (or Mahāpuruṣa) has its counterpart in one on the worship of Rudra-Siva (or Mahādeva); in fact, Rudra has one chapter more (II, 18). The chapter on Viṣṇu, however, is always placed first; the corresponding one on Śiva follows. Then there is the significant quotation from the Bhagavad Gītā (II, 22:14.15), introduced by the words, 'Thus speaks the Lord' (*tad āha bhagavān*). The sect-name Vaiṣṇava actually occurs in III, 7:19.1, where at the end of the ceremony the worshipper, about to eat, has to call out, 'I am a Vaiṣṇava', and has to share his food with anyone who answers him in the same terms.

That the author was a Kṛṣṇaite Vaiṣṇava seems likely not only because of the quotation from the Bhagavad Gītā, but also because of the occurrence of the name Kṛṣṇa, with the epithet Jagaddhita, 'the benefactor of the world', (II, 15, end), who is here completely identified with Viṣṇu.

The avatāras of Viṣṇu are not mentioned. That Kṛṣṇa occurs in connection with Viṣṇu need not mean that he is considered an avatāra of Viṣṇu<sup>2)</sup>.

The usual attributes of Viṣṇu are known; we find mention of the śaṅkha (II, 22, end). In Vāikhāṇasa Gṛhyaśūtra IV, 11 a full description of Viṣṇu's appearance is given.

Brahmā is several times referred to, but only in Mantras. He is not separately worshipped, and the Trimūrti is not mentioned. The conception of the Trimūrti must date back to the fifth or sixth cent. A.D.<sup>3)</sup> I do not think that we may conclude from the two last facts that Baudhāyana's chapters must have been written before that date. The evidence is too inconclusive; moreover, it seems probable that some of the chapters at least were composed after that period (Cp. p. XXIII, ff.).

It is optional in Baudhāyana to worship Rudra<sup>4)</sup> either in the form of an image, or of the Liṅga. The ritual remains the same, except where the Mantra is given for the ceremony of the 'opening of the eyes' of the image. 'In case there should be a Liṅga, (this instruction) does not apply', the next sūtra says, adding the obvious reason, 'there being no eyes' (II, 16:7.16).

1) Viṣṇupūjā is described in Skandapurāṇa, Nāgarakaṇḍa, adhy. 239, Bombay ed., 1910 ff., vol. VI, p. 273.

2) Bhandarkar, l. c. p. 42.

3) Hopkins, l. c. p. 387; Jacobi, ERE, II, p. 811.

4) An account of the worship of Śiva is given Śivapurāṇa, ch. 7; cp. also ch. 8, ch. 25 ff.

No mention is made of the trident, but the bull occurs II, 22, end. The name *Dhūrta* for Skanda<sup>1)</sup> does not to my knowledge occur in the Purāṇas.

On this name cp. the following quotation from W. Caland, Kritische Bemerkungen zu vedischen Ritualtexten (Wiener Zs. f. d. Kunde d. Morg., XXIII, 1909, p. 52—53).

Zur Maitrāyaṇi-Saṃhitā (Ausg. L. von Schroeder).

"Das Wort *dhūrta* (I, 8, 5:121.10 und Kāṭh. VI, 7:56.20) scheint bis jetzt nicht gedeutet zu sein. Ich schliesse dies nicht nur aus der von Schroeder an beiden Stellen aufgenommenen Variante *dhūrte*, sondern auch aus der Weise, wie Bloomfield ("Konkordanz" S. 63a) das Yajus zitiert, n. *amūho mṛḍa dhūrte*. Es ist aber beide Male *dhūrta* zu lesen, wie auch Āp. śrs. VI, 11, 3 und Hir. śrs. III, 18 haben. Das Yajus lautet also: *dhūrta nannas te astu*, vgl. auch Mān. śrs. I, 6, 1, 41 mit Krauers Bemerkung z. d. St. Der Namen des Kommentators zu Āpastamba *dhūrtasāmīn* ist danach synonym mit *bhavaśāmīn* oder *rudrasāmīn*. Im Baudhāyana-gṛhyapariśiṣṭa behandelt ein ganzes Kapitel (IV, 2) den *dhūrtabali*. In diesem Ritual wird Dhūrta als Skanda, wie Ath. V. paris. 20.4 (vgl. Böhtlingk, Sanskrit Wörterb. K.F. VII, 351), oder als Kārttikeya angeredet."

The literal meaning of the word *dhūrta* is 'scoundrel'. Skanda seems to have been, like his father Śiva, a patron of thieves and robbers. In the drama called *Mṛcebhakṣikā* some burglars invoke Skanda as their patron deity<sup>2)</sup>.

There is one passage in this chapter which deserves special attention. Towards the end of the ceremony the performers take up the image of Dhūrta, and circumambulate the fire three times, dancing, and turning their *left* side towards it (*nyṭyantas tvir apasalcāṇi parivanti*, IV, 2:26.22). It is specially prescribed in all ceremonies to turn with the object on one's right hand side. The reverse only occurs in offerings to the Manes, and in ceremonies which are intended to injure a person or his possessions (*abhicāra*)<sup>3)</sup>.

1) The adoration of Kārttikeya is described in the Bhavīyapurāṇa, adhy. 22, 23, 24, 39 and 40 of the Brahma-parvan, ed. 1897. This edition is a fraud, cp. Aufrecht ZDMG, 57, p. 276 ff., but it seems to contain most of the original matter.

2) Monier Williams, l. c. p. 77, note.

3) Cp. W. Caland, Een Indogerm. Lustratiegebruik, Versl. en Meded. Kon. Ak. v. Wetensch., Afd. Lett., 4e Reeks, vol. II, p. 276, and the quotation (l. c.) from the Śaṅḍv. Br. II, 10: *yajitā śmaśānakaravāṇaṁ tathadhūrtavṛjyāntām* [sc. *devayajanakaravāṇam*].



The ceremony in Baudhāyana must be of an inauspicious nature, for a few lines further down the sacred cord is put on and a Mantra is recited to avert the evil consequences of *abhicāra*, which I translate by *magic*. It is not clear which form this *abhicāra* is supposed to take.

There are two chapters in Baudhāyana which describe the adoration of deities otherwise scarcely known: the *Upasrutikālpa* (III, 4) and the *Jyesthākālpa* (III, 9).

*Upasruti* is explained as 'a supernatural voice heard at night, and personified as a nocturnal deity revealing the future' in the Sanskrit Dict. of Monier Williams, a translation of PW, I, 975, where we are referred to Mahābhārata V, 13, 26. There can be no doubt that the *Upasruti* mentioned here is the same as the one in Baudhāyana. The epithets given to her in Baudhāyana show that she is a night-goddess: *rātri*, *niśā*, *kṣapā*, all mean 'night', *kṣyā* is 'the dark one', *mudhakarīṇi* means literally 'the blind-making' (goddess); but I must confess that I do not understand the real meaning of the interesting but enigmatic ceremony which is described. The translation of the last part of it is merely tentative; the passage in the Mahābhārata does not help us. I have not met the name *Upasruti* in the *Purāṇas* which I have seen.

According to the *Śabdakalpadrūma* (quoted in PW III, 158), *Jyesthā* is found in the *Padmapurāṇa* as an elder sister of *Lakṣmī*, who was born, like *Lakṣmī*, out of the froth of the ocean when it was churned by the gods in order to obtain *amṛta*.

I have not found any other reference to this deity. It must be the one mentioned in the *Padmapurāṇa*, for *Śrī* is one of the names by which she is invoked. The name *Puṇḍarikākṣī* (lotus-eyed) may mean that she stands in some relation to *Viṣṇu*; the epithets *haṣṭamukhā* (elephant-headed), and *vighnapārsadā* (female attendant of *Vighna*) suggest *Vināyaka* (*Ganeśa*).

Which verse is meant by the 'Jyesthāmantra' I have not been able to ascertain.

### Tantra.

If any *tāntric* influence is noticeable in Baudhāyana, as Bühler thought (cp. p. XVII), we may expect to find it in the first place in the description of the adoration or *Durgā* (III, 3). The worship of this goddess became connected with that of the *Śaktis*, the female powers or spirits. This *Śakti*-worship was probably not an origin-

ally *tāntric* conception<sup>1)</sup>, but in later times it is almost exclusively described in *tāntric* works.

I am not able to decide whether certain manifestations of *Durgā*, which at present are purely *tāntric*, were so likewise when they first appear in literature. The question is of some importance for Baudhāyana. He enumerates eleven manifestations of *Durgā*, one of them being *Mahāvaiṣṇavī*. The name *Vaiṣṇavī* occurs in *Mārkaṇḍeya-Purāṇa* 82 as that of *Viṣṇu's Śakti*, or female power. Thus the name *Mahāraudrī* in Baudhāyana must mean the Great *Śakti* of *Rudra*<sup>2)</sup>. It is questionable, however, whether we may take the occurrence of these two names to be a proof of *tāntric* influence<sup>3)</sup>.

As far as can be judged from the written documents, *tāntric* *Pūjā* may be performed in the same manner as Vedic *Pūjā*, the only difference being the use in *tāntric* *Pūjā* of *bijāksaras*<sup>4)</sup> (syllabic Mantras), other than 'om', the sacred syllable. These *bijāksaras* (*brim*, *hron*, *yam*, etc.) are found nowhere in the *Gr̥hyapariśiṣṭa*, and in no case the description of *Pūjā* in Baudhāyana disagrees with that given in the *Purāṇas*. What the *Gr̥hyapariśiṣṭa* would look like if they were really *tāntric* is clearly shown by the way in which the two chapters II, 13 and II, 16 have been refashioned in the *Nirṇayasindhu*. The text of these chapters has been left intact, but long lists of *bijāksaras* have been inserted. This does not mean, however, that the texts originally contained *tāntric* elements. This applies not only to the chapters which I have selected, but also to the rest of the *Gr̥hyapariśiṣṭasūtra*. Except for the two doubtful epithets of *Durgā* I can find nothing in support of Bühler's opinion that some chapters show *tāntric* influence, and I am unable to see which chapters he had in view.

### The Date of the Gr̥hyapariśiṣṭasūtra.

Concerning the period when the *Gr̥hyapariśiṣṭa* were written, we have the following indications. There is in the first place the quo-

1) Cp. Monier Williams, l.c. p. 180 ff.

2) Another name of this kind may be *Mahābhāgavati* in T, where MG have *Mahābhāgavati*.

3) An extensive description of the present-day (*tāntric*) worship of *Durgā* is found in *Durgā Pūjā*, by Pratapachandra Ghosh, Calcutta 1871.

4) Cp. Monier Williams, l.c. p. 197 ff., whose description of *tāntric* rites should not be accepted without taking into consideration the opposite view of A. Avalon, *Tantra of the Great Liberation* (*Mahānirvāṇa Tantra*), Introduction.



tation from the Bhagavad Gītā (IX, 26) in II, 22. Garbe's opinion about the date of this poem is: 'We shall not go materially wrong if we assign the composition of the original Gītā to the 2nd cent. B.C., its redaction to the 2nd cent. of our era'.<sup>1)</sup>

The way in which the quotation is introduced shows that the Bhagavad Gītā already was considered to have scriptural value. In another chapter in the Gṛhyaparīṣiṣṭa (II, 15) Kṛṣṇa is identified with Viṣṇu. When this identification took place cannot be decided with any certainty. In the later parts of the Mahābhārata<sup>2)</sup> it is an accomplished fact, but we do not know in which century these books were composed. Epigraphic resources are lacking in the first four centuries of our era; the first inscriptions which mention Vāsudeva-Kṛṣṇa belong to the fifth century<sup>3)</sup>.

We may safely assign the terminus ante quem non of the chapters in which the Bhagavad Gītā and Kṛṣṇa are mentioned to one or two centuries after the completion of the Gītā, i. e. to the third or fourth cent. A.D.

There exists another indication concerning the date of the Gṛhyaparīṣiṣṭa, not in the chapters that I have printed, but in the first Prāśna (adhy. 16): the Gṛhaśānti<sup>4)</sup>, or propitiation of the planets. Th. Bloch noticed that in this ceremony the sequence of the names of the planets is given in the Grecian, not the Indian order (I, 16, sūtra 6 and 7 in D). This shows, he says: '..... dass mindestens bis ins 3. Jahrh. unserer Zeitrechnung hinein diese beiden Werke [i. e. Baudh. Gṛhyasūtra and Dharmasāstra] vor Erweiterung und Zusätzen nicht sicher waren'.<sup>5)</sup>

This date agrees fairly closely with the one arrived at above.

It is possible that the Gṛhyaparīṣiṣṭasūtra has to be assigned to a less remote period, judging from the Vināyaka-worship, described

1) ERE II, 538, article 'Bhagavad Gītā'; cp. of the same author, 'Die Bhagavad Gītā', Leipzig 1905, p. 59. Bhandarkar (l. c. p. 13) is inclined to assign the original Gītā to a much earlier period, namely before the beginning of the 4th cent. B.C.

2) The Anugītā portion of the Aśvamedhikaparvan, chapters 53—55; Śāntiparvan 43; cp. Bhandarkar l. c. p. 34 ff.

3) Bhandarkar, l. c. p. 42 ff.

4) In this chapter there are several śloka which are also found in the Matsya Purāṇa (ed. Poona, 1907) ch. 92, namely śl. 11 and 12, cp. Baudh. Gṛps (in D) I, 16, 12—14; śl. 79 and 80, cp. I, 16, 40 and 38. Mutual borrowing is not probable. They must have had a common source.

5) Th. Bloch, Über das Gṛhya- und Dharmasūtra der Vāikhāṇasa, Leipzig 1896, p. 4.

in III, 10. According to Bhandarkar (l. c. p. 148) the cult of Vināyaka-Gaṇapati did not come into practice before the end of the 5th cent. A.D. He bases his opinion on an argumentum ex silentio: the fact that the name Vināyaka is not found in the Gupta inscriptions. An argument like this is not conclusive, but it may be right, especially as Gaṇeśa does not appear in the Mahābhārata, except in one legend in the Northern recension of the poem<sup>1)</sup>.

In Baudhāyana Vināyaka is already identified with Gaṇeśa. He is called Hasīmukha. The names which are given to the Vināyakas in the Mānavagṛhyasūtra and in Yājñavalkya do not occur here<sup>2)</sup>. If we admit that the Vināyaka-chapter was written after c. 600 A.D., this does not compel us to adopt the same terminus ante quem non for the whole Gṛhyaparīṣiṣṭa. As Bühler already remarked (above, p. XVII), there is a difference in style in the chapters which makes it probable that they were added by different hands at different periods.

The two chapters in verse, II, 15 and II, 21, seem to me of more recent date than the others, and II, 15 contains the reference to Kṛṣṇa. The chapter II, 22 is strikingly different from the rest in its subject-matter; it does not describe a mode of worship, but treats of several moot points in the rules of the cult, as they are set forth in the preceding Adhyāyas, citing the opinion of the teacher Śaṅkai as opposed to that of Baudhāyana. And it is in this chapter that we find the quotation from the Bhagavad Gītā, and the only reference to the conch as attribute of Viṣṇu, and to the bull as Śiva's vāhana.

There is nothing inherently impossible in the supposition that chapters like II, 13 and II, 16 (the consecration of an image of Viṣṇu and of Rudra) were written in, let us say, the 2nd century A.D., for, as I have shown above, the Linga-worship, which is mentioned here, is pre-Christian. They contain Paurāṇic Mantras, and we cannot trace the history of the Purāṇas, as they exist at present, beyond c. 600 A.D.; but Pūjā, and the Mantras used in it, may be pre-Christian for all we know. On the other hand, if anybody cares to argue that these chapters are of the 7th century or even later, I cannot refute this.

In these circumstances I consider it impossible to formulate any opinion concerning the age of the Gṛhyaparīṣiṣṭasūtra.

1) Cp. JHAS, 1908, 380 ff.

2) Cp. above p. XIII f., and the reference to Bhandarkar.



## Pūjā.

The Pūjā described in Bauddhāyana is practically the same as that used in the Purāṇas. Its origin is unknown<sup>1)</sup>, likewise the period when it came into use among the Hindus. Pūjā has no place in any of the five subjects which make up the recognized contents of the Purāṇas; the chapters describing it must therefore be a late addition, which does not imply that Pūjā itself may not be of very old date. This method of worship may have existed a very long time before it was incorporated in the Purāṇas.

The number of acts of worship (*upacārās*) in Pūjā is generally given as sixteen or eighteen. There exist many versus memoriales<sup>2)</sup> enumerating them; the one which seems especially to concern Bauddhāyana is found in the MS which I call B, as an interpolation between BGfhs. I, 1 and 2; and also, with slight variation, in D, p. 32, in a footnote to BGfhs. I, 11. It runs:

āsanāvahanam pādyaṃ arghyaṃ ācamanam tathā |  
śnānam vastropavītaṃ ca gandhapuṣpaṃ tathāiva ca ||  
dhūpaṃ dīpaṃ ca naivedyaṃ punarācamanam tathā |  
tāmbūlodvāsanaṃ ceti upacārās tu ṣoḍaśa ||

In D the two last lines are:

dhūpadīpaṃ ca naivedyaṃ pāṇīyācamanam tathā |  
tāmbūlodvāsanaṃ ceti hy upacārās tu ṣoḍaśa ||

We do not find in Bauddhāyana a description of the way in which the acts are performed, which is supposed to be known. For that reason I shall cite the oldest account of Pūjā as seen by a non-Brahmin, which is found in Ain i Akbari<sup>3)</sup> (c. 1590).

"Since according to their belief, the supreme Deity can assume an elemental form without defiling the skirt of the robe of omnipotence, they first make various idols of gold and other substances

1) The native tradition concerning the origin of Pūjā is found in W. Ward, A View of the History, Literature and Religion of the Hindoos, 3rd ed., 4 vol., London 1817—'20, vol. II, p. 20: 'an imitation of the service paid to Kṛṣṇa when he used to return from tending the cattle.'

2) Apte, Sanskrit Dict. s. v. ṣoḍaśopacārāḥ and aṣṭaśoḍaśopacārāḥ. This last verse occurs also in the Vāchaspathya of Taranāth Tarkavachaspathi, s. v. upacāra. In a slightly different form the 18 upacārās are enumerated in the Catalogue of the Skr. MSS. in the Gov. Or. MSS. Library, Madras, vol. XVI, p. 6239: a quotation from the Haritālīkavratkalpāḥ.

3) Vol. III, p. 279, transl. Blochmann and Jarrett, Calcutta 1873—1895. The passage is quoted by W. Ward, A View, etc., vol. I, Intro. p. LXVI ff., from a transl. in extracts by Francis Gladwin, London 1800.

to represent this ideal and gradually withdrawing the mind from this material worship, they become meditatively absorbed in the ocean of His mysterious Being. Sixteen ceremonies conduce to this end. After the performance of the Homa and Sandhyā obligations, the devotee sits down facing the east or north, and taking up a little rice and water sprinkles (the idol) with the intention of beginning the worship of God. Then follows the Kalaśa-pūjā or pitcher-worship<sup>1)</sup>. The water of the pitcher which is required for the ceremony is venerated in a special manner<sup>2)</sup>. He next performs the Śaikhā-pūjā<sup>3)</sup>, wherein the white shell is venerated which is filled with water to be poured over the idol. Next follows the Ghaṇṭā-pūjā<sup>4)</sup>, in which the gong is plastered with sandalwood unguent and worshipped. When these are concluded, he sprinkles a little rice with the intention of soliciting the manifestation of the deity. Such is the first of the sixteen ceremonies.

(2) The intention is made that the prayer of the supplicant may be accepted. A throne of metal or other substance is placed as a seat for the deity<sup>5)</sup>.

(3) He pours water into a vessel that he may wash his feet when he comes, it being the custom of the country to wash the feet of superiors when they enter a house<sup>6)</sup>.

(4) He throws down water thrice on the ground to represent the rinsing of the mouth by that mystical being, as it is also a custom of this country among the more refined classes to offer this service to a superior before meal-time<sup>7)</sup>.

(5) Sandal, flowers, betel, and rice are thrown into water and thus offered<sup>8)</sup>.

(6) The idol is lifted up with its seat and carried to another place. With the right hand a white conch-shell is held while with the left a gong is struck and the water is poured over the idol which is then washed<sup>9)</sup>.

(7) The idol is then dried with a cloth and placed upon a throne and it is dressed in such costly robes as circumstances can furnish<sup>10)</sup>.

(8) It is then invested with the sacred string<sup>11)</sup>.

1) Cp. infra II, 15.

2) A twig of each of the following sacred trees: Ficus religiosa, Ficus indica, Ficus glomerata, Mimosa albidia and the Mangifera indica are placed in the pitcher of water as an oblation. (Note of the translator.)

3) Not mentioned in Bauddhāyana.

5) āsana.

6) pādya.

7) ācamanam.

8) arghya.

9) snāna.

10) vāstra.

11) upavīta.



- (9) The sectarian mark is next made in twelve places with sandal <sup>1)</sup>.  
 (10) Flowers and leaves are then strewn over it <sup>2)</sup>.  
 (11) It is fumigated with perfumes <sup>3)</sup>.  
 (12) A lamp is lit with clarified butter <sup>4)</sup>.  
 (13) Food according to ability is then placed on a table before the idol, which is then distributed to people as the idol's offerings <sup>5)</sup>.  
 (14) Is the *Namas-kāra* which is a posture of supplication. He repeats the praises of God with heart and tongue and falls prostrate with his whole body like a staff. This prostration is called *danda-vat* (staff-like); he so prostrates himself that eight of his limbs touch the earth, — the two knees, the two hands, the forehead, the nose, and the right and left cheeks. This is called *sāstāṅga*, (eight members). Many perform these two obeisances in supplication before the great.  
 (15) Circumambulating the idol several times <sup>6)</sup>.  
 (16) Standing like a slave before it, and taking leave <sup>7)</sup>.

In each of these ceremonies, prayers are repeated and particular acts are performed. Some consider only five of these ceremonies from the 7th to the 13th, as imperative, others practise more; except a *Sūdra* and a *Sannyāsin*, all others perform this worship thrice daily."

Of the modern descriptions of Pūjā the best is that of the *Linga-pūjā* in the temple of Rāmeśvaram in South India, by J. Burgess (IA, 1883 (XII), p. 315). Less circumstantial accounts are found in: Monier Williams, *Brāhmanism and Hinduism*, p. 415; Dubois, *Hindu Manners, Customs and Ceremonies*, p. 419; Rev. Ishuree Dass, *Domestic manners and customs of the Hindus of Northern India*, Benares, 1866, p. 76 ff.; A. Avalon, *Tantra of the Great Liberation* (*Mahānirvāṇa Tantra*), Introd. p. xcvi.

The invocation (*āvāhana*) and the dismissal (*visarjana*, *udātāna*) are unnecessary, according to the *Gṛhyapariśiṣṭa* <sup>8)</sup>, in cases where there is a permanent image or *Linga*, i. e. one not specially made

1) *gandha*. Sectarial marks (*tilaka*) were probably unknown in the time of the *Gṛhyapariśiṣṭa*. The act in *Baudhāyana* must have consisted in some fragrant sandalwood-paste being rubbed on the idol.

2) *puspa*.

3) *dhūpa*.

4) *dīpa*.

5) *naivedya*.

6) *pradakṣiṇā*.

7) *udātāna*.

8) Cp. II, 14, end; II, 17, end; II, 18: 11. 18.

for a given occasion only. This touches the thorny question whether the adoration of images by the Hindus should be called idolatry or not. The modern Hindus generally will not have it given that name, e. g. *Manmatha Nath Dutt*, *A prose English Translation of Agnipurāṇam*, Calcutta, 1903, Vol. I, p. 98 note: "These two peculiar religious rites [i. e. *āvāhana* and *visarjana*] distinctly show that the Hindus do not worship the idol but the spirit which they temporarily invoke in that idol." From the passages in *Baudhāyana* it is clear that there certainly are occasions when the deity is considered to inhabit the image or the *Linga* permanently. Crooke (*ERE* VI, 709 f.) discusses the question of idolatry, and quotes from Wright, *History of Nepal*, 127: "In Nepal, while the idol of *Grāmadevī Jayabhāgēśvārī* is being re-painted, the spirit of the deity is extracted and kept in a jar until the work is finished, when it is restored to its abode." Here we have the same idea.

### Mantras.

The Mantras in the *Gṛhyapariśiṣṭa* are of three kinds. Most of them are Vedic, taken either from the *Saṃhitā*, the *Brāhmaṇa*, and the *Āraṇyaka* of the *Taittirīyas*, the school to which *Baudhāyana* belongs, or, in some cases, from other Vedas. Then they are generally given in full, not as *pratika* <sup>1)</sup>.

A few seem to have been taken from *Upaniṣads*, but I have not been able to locate them <sup>2)</sup>.

The rest of the Mantras is *Paurāṇic*. A peculiarity of the *Paurāṇic* Mantras is that, unlike the Vedic Mantras, they are much subject to alteration. They are rarely found twice in exactly the same form. This is due to the fact that the *Paurāṇic* mode of worship was not based upon a sacred and unchangeable body of literature, like the *Veda*. Some of the Mantras I have been able to locate in one or more *Purāṇas*. It seemed useless, however, to try to trace them all, or to give all references which I found, as in no case the occurrence of a Mantra both in *Baudhāyana* and in a *Purāṇa* implies mutual borrowing.

1) I have given a translation of the unabridged Mantras only; to translate the *pratikas* I considered unnecessary.

2) Thus 'praṇavena dhṛtaṛayed brahma', II, 13: 2. 19. The phrase is not given in Bloomfield's *Vedic Concordance*, or in J. A. Jacob, *Upaniṣadvākya-kōśāḥ*, *A Concordance to the Principal Upaniṣads and Bhagavadgītā*, Bombay, 1891.



### The Gṛhyaritual according to Baudhāyana.

For the Gṛhyaritual the Gṛhyaparisiṣṭasūtra constantly refers to the Gṛhyasūtra, in terms like *devayajanollekhanaprabhṛty āgñinukhāt kṛtvā* II, 13:2.6; *sviṣṭakṛprabhṛti siddham ā dhenuvaccapra-dānāt* III, 6:17.23, etc. I shall give here the regular paradigm of sacrifice according to Baudhāyana, as his terminology differs in some respects from that used by the other Gṛhyasūtras.

*devayajanollekhanam.* The place of sacrifice is prepared; it is marked off by drawing three lines on the ground, etc.

*agñinanthanam.* Fire is produced by friction.

*agniparicārah.* Darbha grass is strewn round the fire, etc.

*pātrasaṃsādanam.* The required sacrificial vessels are placed ready etc. *pavitrakaraṇam.* Consecration of the two pavitras, the blades of

Darbha grass used as strainers, by means of which the water and the clarified butter are purified.

*idhmāpṛkṣanam.* The fuel is sprinkled with water.

*praviṭāpṛṇayanam.* A vessel with water is carried towards the east, and placed north of the sacrificial fire. It is left standing there till the end of the sacrifice (v. infra).

*ājyasamskārah.* The clarified butter (*ājya*) is prepared for the two ājya-portions (*ājyabhāga*).

*agniparidhānam.* The three *paridhis* (pegs) are laid round the fire, one to the south, one to the west, and one to the north.

*agnipariśecanam.* Water is sprinkled round the fire.

*āghāraḥ.* Two jets of clarified butter are poured out crosswise into the fire.

*agnimulhanam.* Consisting of twelve oblations of ājya, offered with certain verses and yajñmṣi, with *svāhā* at the end. Then follows the central point, which varies in every ceremony according to the circumstances. It consists of: *pradhānāhomaḥ*, the principal oblations, with eventually *upāhomaḥ*, additional oblations.

In every sacrifice the following oblations are 'tantra', i. e. belonging to the regular paradigm:

*śhutis* with the *jaya-dhātāna-* and *rāṣṭrabhṛt-*Mantras and verses,

the *āmātyahomāḥ*,

the *prajāpatyahomāḥ* and

the *saṃviśākye ṭhutiḥ* (oblation to Agni Sviṣṭakṛt).

*agnipariśecanam*, with the same yajñmṣi as before, but not in the same order (*ūhena*).

*praviṭāpṛṇayanam.* The *praviṭā* water is poured out in the direction of the diśas (cardinal points; v. supra).

*varadānam.* A *dhenuvaca* is given, i. e. a milchcow, to be chosen from the herd of the sacrificer by the priest who performed the sacrifice for him.

Cp. Baudh. Gṛhs. I, 3 and 4 (in D); Hir. Gṛhs. I, 1, 6—2, 13, (SBE, XXX, 138 ff.); Āp. Gṛhs. I, 12—II, 8 (SBE pl. c. p. 252 ff.).

### The Text.

The great number of variants shows that the text must have suffered considerably in course of time. Some passages (notably III, 10, end, and IV, 2:5.8 ff.) are even untranslatable. This is also the case with the whole of ch. II, 21; here the text is probably correct, but I can hardly make any sense out of it. In noting variants I have probably erred on the safe side, i. e. of giving too many.

Words hitherto unknown (e. g. *kutsa*, III, 9:20.18) are scarce in the Gṛhyaparisiṣṭa. In Valkh. Gṛhs. (IV, 11) we meet the word *ādāva*, explained as 'water', and *pravidhi*, a technical term for one of the jars used in sacrifice.

For the translation of the many stereotyped phrases I have been greatly assisted by Bühler's translation of the Baudh. Dharmasūtra in SBE XIV.

The old form *devyai* (dativus pro genetivo) occurs III, 5:16.23; likewise *edyai* (IV, 2:24.6). Cp. Caland, Über das rituelle sūtra des Baudhāyana, Abh. f. d. K. des Morg. XII, part 1, p. 45.

Instead of *vyāhṛtibhūḥ* the MSS regularly write *vyāhṛtibhūḥ*. This form is also the usual one in the other work of Baudhāyana, e. g. the Śrautasūtra; likewise in many Pūrāṇas.

To add a list of Mantrapratikas I considered unnecessary in an edition consisting of selections, like this.



## Abbreviations.

BDh	Baudhāyana Dharmasāstra.
BGrhs	Baudhāyana Gṛhyasūtra.
BGrps	Baudhāyana Gṛhyaparīśiṣṭisūtra.
ERE	Encyclopedia of Religion and Ethics.
IA	Indian Antiquary.
JRAS	Journal of the Royal Asiatic Society.
Kaus. Br.	Kaushītaki Brāhmaṇa.
MBh	Mahābhārata.
Muir, OST	Muir, Original Sanskrit Texts.
PW	Sanskrit Wörterbuch, Böhtlingk und Roth, Petersburg.
RV	Rig Veda.
SBE	Sacred Books of the East.
ŚB	Śatapatha Brāhmaṇa.
TA	Taittirīya Āraṇyaka.
TB	Taittirīya Brāhmaṇa.
TS	Taittirīya Saṃhitā.
VS	Vajasaneyi Saṃhitā.
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft.

## BAUDHĀYANAGRHYAPARISHIṢṬASŪTRAM

## PRAŚNA II.

## Adhyāya 13.

athāto viṣṇupraśiṣṭhākalpaṃ vyākhyāsyāmo | dvitīyaśyām ekāda-  
śyām śroṇāyām ..... vā yāni cānyāni śubhanakṣatṛāṇi teṣu pūr-  
vedyur eva yugmān brāhmaṇān amena parivīṣya puṇyāṇaṃ svasty  
rddhim itī vācayivā samāgatāyām niśyām kapilāpāñcagavyena  
śahiraṇyayavadūrvāṇakurśvathapalāśoparīṇena suvarṇopadhānāṃ pra-  
tikṛtiṃ kṛtvābhiśiṣṭeaty āpo hi śīhā mayobhava itī tierbhīr hira-  
ṇyavarṇāḥ śucayaḥ pāvaka itī catasrbhiḥ pavamānāḥ suvarjāna ity  
etenānuvākena vyāhṛtibhiḥ | puṣpaphalākṣatamiśrayavadūrvāṇakuraṃ  
pādepiṭhe nīkṣipātīdaṃ viṣṇur vi cakrama itī | pratiseraṃ badhnāti  
rakṣohanaṃ vājinam ity | athaināṃ naditāḥkalhradaniṛiharasaratīr-  
tānāṃr anyatameṣv ahateṇa vāsasā kuśābandhamālyam ācchādyādhiivā-  
seṣaty ava te heḍa ud uttamam ity | atha śvo bhūte snātṛvāḥakavāsasā  
cutvāro brāhmaṇāḥ pratimām utthāpayeyur uttiṣṭha brāhmaṇas pata-  
ity | atha śuceau deśe samavasthārya

gāyatrīyā gṛhya gomūtraṃ gandhadvāreṇi gomayam | 15

āpyāyasveṇi ca kṣīraṃ dadhikṛtvēti vai dadhi |

śukram asi jyotir asity ājyaṃ devasya tveṇi kuśodakam ||

ity etat pañcagavyam nāmātrāha

kapilāyā varam kṣīraṃ śvetāyās ca varam dadhi |

raktāyās tu gṛhaṃ śreṣṭhaṃ śeṣau śabalaḥkṛṣṇayoḥ || 20

1. Adhyāya 13 is wanting in J. — ekādaśyām om. BM. 2. vā om. M.  
The reading of the other MSS presupposes a second name of a nakṣatra.  
Cp. the beginning of the Rudrapraśiṣṭhākalpa (II, 16). 5. sa om. BBe TNS.  
— yava om. T. — °opadhānāṃ DMt. 8. vyāhṛtibhis ca D. — °miśrai  
yava° D. — yava om. M. 9. pūdayor BBe TMG. — ābadhnāti D.  
10. vājinam itī jigharmi itī D. 11. kuśābandhamālyam T, kuśāgandhamāl-  
yam BBe, kuśābandhamālam MG. — ācchādyādhiivāyati D, echādyādhiivāyati  
BBe. 17. asi jyotir om. BBe. — devasya tvā kuśodakam D. 19. palam  
Be instead of varam. 20. Thus D; raktāyasanehasanyuktam BBe TMG.  
Cp. the Rudrapraśiṣṭhākalpa.



- ity! etenaṁ vo rājānam iti snāpayati! śaṁpralāśakādhiraḥḥilāśvat-  
 thavikāṅkātānyagrodhapaṇasāmraśiṛiṣodumbatīṇāṁ sarvaṃjñāṅkavik-  
 sēṇāṇāṁ cārmakāṣayakalāśenābhīṣīcaty asvatthe vo nīśadānam ity  
 etena! māṇimuktāpravāḥprajāyātātāmāṇāṁ apsu nīmagṇāṇāṁ pūrṇa-  
 5 kalāśenābhīṣīcatī hiraṇyavarṇā itī pūrvoctena! hiraṇyena tejasaḥ  
 cakṣur vimocayet tejo 'sity! atha devayajānollekhanaprabhṛty agni-  
 mukhaḥ kṛtvā pakvāḥ juhōti viṣṇor nu kaṁ paro mātrayeti dvā-  
 bhyaṁ! puruṣasūktenāṇyāhūtīr juhuyād idaṁ viṣṇur vi cakrama itī  
 10 pādāyoh spṛśet! punas tenaivāṇyāhūtīr juhuyād viṣṇor nu kaṁ itī  
 nābhīdeśe spṛśet! punas tenaivāṇyāhūtīr juhuyād ato devā avanti na  
 itī mūrḍni spṛśet! punas tenaivāṇyāhūtīr juhuyād atha sarvāṅgam  
 upasṛśet pauruṣeṇa sūktena! homānta ud u tyāṇ jātavedasam ity  
 utthāpya śāktunena sūktena devālayaṁ praveśya māṇimuktāpravāḥ-  
 15 suvarṇarājātāni pādāpīthe nidhāyāto devā avanti na itī viṣṇuṁ  
 tthāyāvāḥanaṁ karoti praṇavayuktayāḥṛitibhir vyastaiḥ samastaiḥ  
 coṇ bhūḥ puruṣam āvāhāyāṁ oṇ bhuvāḥ puruṣam āvāhāyāṁ  
 oṇ suvāḥ puruṣam āvāhāyāṁ oṇ bhūt bhuvāḥ suvāḥ puruṣam  
 āvāhāyāṁ ity āvāḥya rakṣāmbukalāśenābhīṣīcatī! praṇavena dhārayed  
 20 brahmēti vijñāyate! praṇavena kūrcaṁ dadāti! dūrāvāṣṇupadāśya-  
 mākapadmapātrakalāśena pādyaṁ dadāty! elāvaṇigatākṛolākarpūra-  
 mīśrakalāśenācāmanīyaṁ dadāty! āpāḥ kṣīraṁ kuśāgraiḥ cakṣetair  
 yavātāṇḍulair yavaiḥ siddhārthakaiḥ caivārghyaṁ dadātīmā āpāḥ  
 śivāḥ śivātāmāḥ pūtāḥ pūtātāmā medhyā medhyātāmā arghyaḥ tā  
 25 juṣantāṁ pratiḥgṛhyantāṁ pratiḥgṛhṇātu bhāgavān mahāvīṣṇur viṣṇave  
 nama itī pādyaṁ ācāmanīyaṁ arghyaṁ dadātīdāṁ viṣṇur vi cakrama  
 itī prātisaraṇ viśraṇṣayati! devatāṇāṁ namaskṛtyātha gandhaṁ dadāti!  
 ime gandhāḥ śubhā divyāḥ sarvagandhair alaṁkṛtāḥ |  
 pūtā brahmapavitṛeṇa pūtāḥ sūryasya rāsīmibhiḥ |  
 30 pratiḥgṛhyatāṁ pratiḥgṛhṇātu bhāgavān mahāvīṣṇur viṣṇave nama  
 itī! mālyāṇāḥ dadāti!

4. etenaṁvāṅkēna D. — kāmraṇarājātāṇāṁ MG. 5. hiraṇyavarṇāṁ itī nava-  
 cena D. 7. viṣṇor nu kaṁ itī pūronuvākyaṁ anticya paro mātrayē itī  
 yājñayā juhōti D. — pakvāḥ .... dvābhyaṁ om. BBe. 8. atha pūruṣo D. —  
 upajuhōti D. 11. jānāmi Be. — upajuhuyeti T. 12. spṛśet D. — upasṛśet  
 atha T. 13. devaṇ svāḥyaṇ B Be TMG. 20. viṣṇukṛtāni MG, viṣṇu-  
 kṛtāna DNS, viṣṇupāteti (?) T, viṣṇupāra (?) B. 21. tākṛola MGT, kaṁ-  
 kola B Be. 22. āpa M. — āpāḥ must have been used here as accusative.  
*Other examples* PV, V, p. 1003. — kṣīra B Be DTM. 23. yavaiḥ om. D. —  
 cārghyaṁ D. — dadāyād B Be. 24. śivāḥ om. B Be, śāntaiḥ śivāḥ D.  
 25. juṣantāṁ TMG. — pratiḥgṛhyatām B Be TMG. 26. T om. pādyaṁ ....  
 nama itī (1. 30). 27. \*kṛtvātha D, atha om. MG. — gandhāṇā G.

ime mālyāḥ śubhā divyāḥ sarvāmālyair alaṁkṛtāḥ |  
 pūtā brahmapavitṛeṇa pūtāḥ sūryasya rāsīmibhiḥ ||  
 pratiḥgṛhyatāṁ pratiḥgṛhṇātu bhāgavān mahāvīṣṇur viṣṇave nama  
 itī! puspāṇāḥ dadāti!  
 ime puspāḥ śubhā divyāḥ sarvāpuspair alaṁkṛtāḥ |  
 5 pūtā brahmapavitṛeṇa pūtāḥ sūryasya rāsīmibhiḥ ||  
 pratiḥgṛhyatāṁ pratiḥgṛhṇātu bhāgavān mahāvīṣṇur viṣṇave nama  
 itī! dhūpāṇāḥ dadāti!

vanaspatīraso dhūpo dhūpādhyo dhūpa uttamah |  
 āghreyah sarvabhūtāṇāṁ dhūpo 'yaṁ pratiḥgṛhyatām ||  
 10 pratiḥgṛhṇātu bhāgavān mahāvīṣṇur viṣṇave nama itī! dipaṇāḥ dadāti!  
 jyotiḥ śukraṇāṁ ca tejāś ca devāṇāṁ satatāṁ priyāḥ |  
 bhāsvarāḥ sarvabhūtāṇāṁ dipo 'yaṁ pratiḥgṛhyatām ||  
 pratiḥgṛhṇātu bhāgavān mahāvīṣṇur viṣṇave nama ity! atha dvādaśa-  
 nāmābhīḥ puspāṇi dadāty! tair eva tarpāṇāṁ kṛtvā kṛsaraṇ pāyasaṇ 15  
 guḍodanaṁ haridrodanaṁ itī haviṇsi! pavitraṇ te vītātāṁ itī pāya-  
 saṇ nivedayed! gṛhīrṇīputaṇ pūrṇasārāvaṇ guḍodanaṁ nivedayet!  
 kṛsaramīśraṁ ājyaṁ juhuyād! vasudevāya svāhā saṅkarsaṇāya svāhā  
 pradūmānyā svāhā aniruddhāya svāhā śāntyaī svāhā śṛīyaī svāhā  
 sarasvatyaī svāhā puṣtyaī svāhā viṣṇave svāhā! viṣṇor nu kaṁ! tad 20  
 asya priyaṇ! pra tad viṣṇuḥ! paro mātrayā! vi cakrame! trīr deva  
 itī! dvādaśanāmābhīr annuṣmai svāhānuṣmai svāhēti! svaīśākṛt-  
 prabṛhī siddham ā dhenuvarapradānād! atha sarvasēṇ haviṣēṇ  
 balim upaharati!

tvaṁ ekam ādyāṇ puruṣaṇ purātānaṇ | nārṇāṇāṇ viśvasṇjāṇ 25  
 yajāmāhe ||  
 tvaṁ eva yajño vihito vidheyas | tvaṁ ātmanātman pratiḥgṛhṇīṣva  
 havyāṇ || ity!

āthāgreṇāḥgnim asvāthīlapanṛeṣu hutāsēṇāṇ nīdadhātī bhūt bhuvāḥ  
 suvar om itī! dvīś catur vā pradākṣīṇāṇ saḥāḥgnīṇ parīkṛtāmāti! 30  
 viśvabhūje namaḥ sarvabhūje namo ātmane namaḥ paramātmāne  
 nama itī! brahmacāri gṛhastho vā dvādaśa brāhmaṇāṇ saṁyātāṇ  
 haridrodanaṇ bhōjayet! samīśīḥnate prāīśīḥnāvidhiḥ.

5. T *abbrev. the Mantra.* 9. dhūpēbhyo B Be DT. 10. āghrīṇāḥ B Be. —  
 sarvadevāṇāṇ D. 11. pratiḥgṛhyatām pratiḥgṛhṇātu D. *This also* l. 14. — atha  
 dipaṇ D. 12. śukras ca D. 13. bhāsvarasya MG, prabhākarah B Be T.  
 15. tarpāṇāni B Be DMG — kṛsaraṇ Be, kṛsaraṇpāyasaḥguḍodanaṇ D, guḍo-  
 danaṇ BG (*this always*). 18. kṛsaramīśrāyaī M, kṛsaraṇ tīlamiśraṇ  
 ājyaṇ D, kṛsaraṇ ājyamīśraṇ B Be. 19. īśāyaī D. 20. pūśṇe TMG. —  
 pūruṣasūktēna viṣṇor D. 22. dvādaśābhīr nāmādehyair TMG. 23. sarva-  
 haviṣēṇ B Be D. 30. sṇēḥgnīṇ D. 32. D *adds*: sarvātmane namaḥ.  
 33. bhōjayed ācūryāṇguḥulyakāṇ kumḍaladvayāṇ vāstrayugmēntūḥṇyāṇ  
 pūjayed ācūryāya gṛhā tīro dadāyāṇ mahāṇsi śreyāṇsi prāpnōti sarvāṇ kāmāṇ



## Adhyāya 14.

athāto mahāpurusaśyāharahāṇ paiceayāvīdhiṃ vyākhyāyāmāḥ |  
 snātāḥ śuciḥ śucan same deśe gomayenopalīya prakṛtiṃ kṛtvāksata-  
 puspār yathāśābham arcayitvā sāha puspodakena mahāpurusaṃ āvā-  
 hayed oṃ bhūḥ puruṣaṃ āvāheyaṃ oṃ bhuvāḥ puruṣaṃ āvāheyaṃ  
 5 oṃ suvāḥ puruṣaṃ āvāheyaṃ oṃ bhūr bhuvāḥ puruṣaṃ āvāheyaṃ  
 āvāheyaṃ ity āvāhyātū bhagavān mahāpurusa itī | kuśair āsanaṃ  
 dadyāt | sāvitrī pātram abhimantṛya prakṣālyā tirah pavitram apa-  
 ānyā punas tenaivāpo 'bhimantrya sāha pavitreṇādītyaṃ darśayed  
 om ity ā tamitoḥ | tāsāṃ trīṇi padā vi cakrama itī pādyaṃ dadyād |  
 10 atha vyāhṛtibhir nirmālyaṃ vyapohyedaṃ viṣṇur vi cakrama ity  
 arghyaṃ dadyād | divo vā viṣṇāv ity ācamanīyaṃ | athainaṃ snāpa-  
 yaty āpo hi śīhā mayobhuva itī tīrthir hiraṇyavarīṇ śucayāḥ  
 pāvākā itī cakaśbhiḥ pavamānāḥ suvarjane ity eteṇānuvākena brahma  
 15 jājñānaṃ vāmadevyarcā yajñ pavitṛṇety | athādbhis tarpayati keśa-  
 15 vaṃ tarpayāmi nārāyaṇaṃ tarpayāmi mādhanvaṃ tarpayāmi govindaṃ  
 tarpayāmi viṣṇuṃ tarpayāmi madhusūdanaṃ tarpayāmi trivikramaṃ  
 tarpayāmi vāmadevaṃ tarpayāmi śṛidharaṃ tarpayāmi hṛīkṣaṃ  
 tarpayāmi padmanābhaṃ tarpayāmi dāmodaraṃ tarpayāmi etair  
 eva nāmadheyais tarpayitvā vyāhṛtibhiḥ pradakṣiṇaṃ udakaṃ pari-  
 20 śreya prajāvena vāso dadāti sāvitrī yajñopavitam idaṃ viṣṇur vi  
 cakrama ity ācamanīyaṃ gandhadvārāṃ itī gandham irēvātīty akṣataṃ  
 tad viṣṇor itī puspāṃ sāvitrī dhnūpaṃ ud dīryasvetī dṛpaṃ devasya  
 tveī havirivedanam | athāsmāi dvādaśanāmābhiḥ puspāṃ dadyāt |  
 trīṇi padā vi cakrama itī pratipadaṃ dadyāt sumṛṇīkā bhavantu na  
 25 ity antenāthainaṃ vaiṣṇavābhir ṛgyajñsāmātharvābhiḥ stutibhiḥ stuta-

avapnoti samtiṣṭhate (viṣṇu° Be) pratiṣṭhāvīdhiḥ B Be. — viṣṇupratiṣṭhā-  
 vidhiḥ D Be.

2. devasya prakṛtiṃ D. 3. bhagavantaṃ āvāhayed B Be MG. 6. āvāha-  
 yāmy om āyātu B Be, ity āvāhya om. B Be M. 7. D adda *after* dadyāt:  
 bhagavato 'yaṃ kūrco darbhamaṃ trivṛd dhartas suvarjamaṃ tam juṣasva  
 itī. — āha sāvitrī pātram adbhīḥ prakṣālyā D. 8. apo om. B; tenai-  
 vāpav abhimantṛya TMGB. — sapavitṛṇē° D. 9. dadāti D. 10. nirmā-

yaṃ apohya B Be G. — vi cakrama om. B Be. 14. *The series of names  
 only in* B Be (*the same series* BGphs I, 11, 17) — keśavaṃ tarpayāmi itī (°ity  
 adī TMG) dvādaśanāmābheyais tarpayitvā (tarpayitvā om. D) vyāhṛtibhiḥ  
 DTMG. 21. ācamanīyaṃ om. T, arghyaṃ G. — ācamanīyaṃ gandhadvā-

rāṃ itī om. M B Be. — gandham dadyād itv° B Be. — *The text is corrupt.  
 I have followed the reading of D: ācamanīyaṃ. The succession of the upacāras  
 then is similar to that in II, 18, p. 11. 25 ff. The Mantra to be used with*

*ācamana, however, is not 'idaṃ viṣṇur vi cakrame', but 'divo vā viṣṇau'*  
 (1. 14). 23. dadāti TMG. 24. ity etena M Be, enaṃ vā (?) B.

25. °ātharvābhīstunvanti T.

vanti | vyāhṛtibhiḥ puruṣaṃ udvāsayed oṃ bhūḥ puruṣaṃ udvāsayāmy  
 oṃ bhuvāḥ puruṣaṃ udvāsayāmy oṃ suvāḥ puruṣaṃ udvāsayāmy  
 oṃ bhūr bhuvāḥ puruṣaṃ udvāsayāmy oṃ prajātu bhagavān  
 mahāpurusa itī | pratimāsthāneṣv āvāhanotsarjānavarjāṃ sarvaṃ samā-  
 5 naṃ mahat svasīyāyaṃ ity ācāksata ity āha bhagavān baudhāyanaḥ.

## Adhyāya 15.

athātāḥ saṃpravakṣyāmi viṣṇoḥ snāpanaṃ uttamaṃ |  
 prāsadaśyāgṛato vidvān kuryāt snāpanamaṇḍapaṃ || 1  
 maṇḍapasya ca madhye tu vedikāṃ saṃprakalpayet |  
 acalapratiṣṭhito yatra devas tatra na vedikā || 2  
 tasyāḥ samīpe tatsṭhāne kalāsasthānaṃ uttamaṃ |  
 10 saṅkhyā ca nava teṣāṃ tu sthāpanaṃ prajāvena tu || 3  
 yat kiṃ cit kriyate cātra prajāvenaiva kathiyate |  
 sthāpanaṃ kalāsānāṃ tu prāgādy aiśānaṃ antatāḥ || 4  
 etenaiva kṛameṇātra sarvaṃ karma vidhīyate |  
 navamaṃ kalāśaṃ madhye sthāpayed antāto buddhaḥ || 5  
 15 kūrcoṣu sthāpayet sarvāṃ vr̥hīprasthāsṭhīṣu ca |  
 vr̥hīyaḥ śālayaḥ prokṭāḥ kalāsasthāpane buddhaiḥ || 6  
 teṣāṃ abhāve yat kiṃ cid grāmyaṃ dhanyam ihocyate |  
 pūrayet kalāśaṃ sarvāṃ śuddhasphaṭīksamūbhāḥ || 7  
 jalais tu madhyamaṃ tatra pāthogavyena pūrayet |  
 20 kūrcoṇ nidhāya sarveṣu sārūvair apidhāya ca || 8  
 arikṭair eva kartavyā śārāvair navabhiḥ sadā |  
 apidhānakṛtyā teṣāṃ śālījair eva taṇḍulair || 9  
 arcayet kalāśaṃ sarvāṃ gandhapuṣpādibhiḥ kṛmāt |  
 25 prāpte muhūrta āvāhya paramātmānaṃ ātmavān || 10  
 pūrvoctavidhināvāhya devam āmīya vedikāṃ |  
 arcayitvā tatoś caivam akṣatair eva sarvātāḥ || 11  
 ānītaṃ vedikāyāṃ tu gomayenāpareṇa tu |  
 upalīpte 'ksataiḥ kṛṇe śālībhir vr̥hībhis ca tat || 12  
 prāṇmukhaṃ devam āsīnaṃ saṃnidadhāt tu takṣaṇaṃ |  
 30 tātraiva tv acalasthāne na cāvāhanaṃ isyate || 13

1. udvāsayāmi ity ādibhiḥ prayātu bhagavān mahāpurusaḥ kṣemāya vijā-  
 yāya punasāṃdarśanāya ca itī D. 4. āvāhanodvāsānavarjāṃ ity āha B Be,  
 āvāhanodvāsānavarjāṃ aharahas tv ācāksata ity āha D. 13. prāgādiśānaṃ

D, eśānaṃ MG. 16. vr̥hīprasthe sthīṣu TMG. 18. ihesyate D.

21. kūrcoṇ TMG. — vidhāya B Be. 22. kartavyaḥ D. 27. tato viṣṇuṃ  
 arcitair eva sarvātāḥ D. 29. kṛṇyais TMG. — ca tām B Be TMG. 30. tātaḥ  
 kṣaṇāt D.



- tatraya nityasāminidhād devasya paramātmānāḥ |  
 āsānādi kramād dadyāt sūktam pauṛuṣam āśritāḥ || 14  
 tatāḥ kalāśam ādāya kuryāt snāpanam ādītāḥ |  
 mantrā eke tu mantavyāḥ snāpane paramātmānāḥ || 15  
 vaiṣṇavam sūktam āpo hi hiraṇyeti ca sapṭakam |  
 pavamānānuvākaṁ ca sarve sādharāṇāḥ smṛtāḥ || 16  
 anukramamtram yat kiṁ cin na gṛhṇīyāt tato buddhāḥ |  
 anena vidhivat kṛtvā snāpanam puruṣasya tu || 17  
 datvā pāyasam annam tu śeṣam parisamāpayet |  
 nityadevārcane yat syāt kalāśasnāpanasya vai || 18  
 snāpanasya trayas cōktā brahmajājñānamantṛatāḥ |  
 vāmadevyaṁ tatāḥ kuryāt pavitram yajusas ca yat || 19  
 pavamānās ca nityaḥ syād etat sarvaṁ samāpayet |  
 viśuvāyanasānikṛāntau cāndrasūryagrahe tatbā || 20  
 arcamāyās ca vicchede kadācit kalāto bhavet |  
 upagṛhāte 'pi cānyasmin duḥsvapne tu bhayaṁkare || 21  
 ādyaṁ tu snāpanam kuryāt sarvaśāntir bhaviṣyati |  
 ayaṁ cotsavam kuryān mūyate sarvaṛākāḥ || 22  
 ihāloke paratrāpi sukham evāśya vārdhate |  
 paścād viśnoś ca sūryaṁ eity atra na saṁśayaḥ |  
 jagaddhitāya kṛṣṇāya snāpanam kṛtvān hi yaḥ || 23  
 ity āha bhāgavān bāudhāyanāḥ |

### Adhyāya 16.

- athāto rudrapraśiṣṭhakaḥ purāṇ vṛkhyāsyāmās | caturthyaṁ aṣṭam-  
 yām ārdṛāyām apabharaṇyām vā yāni cānyāni śubhanakṣetrāni teṣu  
 25 pūrvedyur eva yugmān brāhmaṇān annena pavivṛṣya puṇyāḥ  
 svasty rddhim iti vācayivā samāgātāyām niṣṭāyām kapilāpāñcaga-  
 vyena sahirāṇyavādūrvāṇīkurāsvatthapalāśaparyeṇa suvarṇopadhā-  
 nām praśikṛtiṁ kṛtvābhīṣṇaty āpo hi śthā mayobhava iti tispohir  
 hiraṇyavarṇāḥ śūcayāḥ pāvakaḥ iti catasṛbhiḥ pavamānāḥ suvarjāna  
 30 ity etenānuvākena vyāhṛtibhiḥ | puṣpaphalākṣetamīstreyavādūrvān-  
 kurāṇ pādapiṭhe mīkṣipati namas te rudra manyava iti | praśisaram
1. *Beginning of J.* 3. snāpanam T. 4. snāpane J. 6. ānuvākas ca  
 B Be J. — sarva TMG. 7. kiś cin DMG. 9. śeṣe B. 10. nitye devā-  
 rcane MG. — kalāśasthāpanasya vai BBe, kalāśasthāpanam tu vai TMG,  
 kalāśasnāpanam tu vai D. 13. *Instead of this line D repeats śl. 16, b.*  
 15. kalābhedataḥ D. 16. upagṛhāteṣu cānyāsu (cānyesu M) MG, vānyasmin D.  
 24. vā caturdaśyaṁ vā yāni D. 27. °opadhānam DTMG. 30. vyāhṛtibhis  
 ca D. — puṣpākṣetaphalamīstṛa MG, puṣpaphalāyavākṣetamīstṛa BBe, phala-  
 puṣpāyavākṣetamīstṛa J.

bodhnāti rakṣohāṇam vājinam ity | atha nadīvāṭīkahradanirjharase-  
 rasātirhāṇām anyatameṣv abhvena vāsasā kuśabandham ācchādyādhi-  
 vāsayaty aya te heḍa ud uttamam ity | atha śvo bhūte snātā  
 abhāvāsasas catvāro brāhmaṇāḥ prēṣimām utthāpayeyur uttiṣṭha  
 brahmaṇas pata ity | atha śūcau deśe samavasthāya  
 5 gāyatrīyā gṛhya gomūtram gandhadvāveti gomayam |  
 āpyāsvavei ca kṣīram dadhnikṛāṇeti vai dadhi |  
 śuktram asi jyotiḥ asity ājyam devasya tvei kuśodakam ||

ity etat pañcagavyam nāmātrāha

kapilāyā varam kṣīram śvetāyās ca varam dadhi | 10

rakṭāyā varam ājyam vai śeṣaḥ śābalaḥkṛṣṇeṇoḥ || ity |

etena namas te astu dhanvana ity aṣṭābhiḥ snāpayati | sāmipalāśa-  
 khadirebilvāsvatthavalkāṇkatanyagrodhaparānasāmśīrīṣodumbārasarva-  
 yajñīkavṛkṣāṇām carmakāṣṭhākalāśenābhīṣṇaty āsvatthe vo niśada-  
 nam ity etena | manimuktāpṛavāṇāṇām apsu nimagnāṇām pūrṇako-  
 15 lāśenābhīṣṇaty hiraṇyavarṇā ity pūrṇakena | hiraṇyena tejasaḥ  
 cakṣur vimocayet tejo 'siti | liṅge cen nīrvarate cakṣuṣor abhāvād |  
 atha devayājñanollekhanaprabhṛty āgṇimukhāt kṛtvā pakvāḥ juhotti  
 yā ta iṣus śivatamā ity āntād anuvākasayāḥyāḥutir upajjuhoti  
 drāpe sahasrāṇīty etābhyāṁ anuvākābhyāṁ pṛatyaṇāḥ sarvo vai 20  
 rudra iti pādapiṭhe spṛśet | punas tābhir evājyāḥutir juhuyāt kad  
 rudrāyēti nābhidese spṛśet | punas tābhir evājyāḥutir juhuyān namo  
 hiraṇyābhāva iti mūrḍhni spṛśet | punas tābhir evājyāḥutir juhuyāt  
 sarvāṅgām upaspṛśed rudreṇa samastena | tata ud u tyam jātaveda-  
 sam ity utthāpya pañcābrāhmasaṁjñena sadyo jātām ity ādi pañcā- 25  
 nuvākena devāḥyām pṛaveśya manimuktāpṛavāḥyāsuvarṇarājāṇāni  
 pādapiṭhe nidhāya namas te rudra manyava ity ādi samastena  
 rudreṇa rudram śthāpayād | atha gandhapuṣpadhūpadipāny ākāśon-  
 mukhāni kṛtopoṭhāyāvāḥanām karoti pṛaṇavayuktavāyāḥutir  
 vyastaiḥ samastaiś coṇ bhūḥ puruṣam āvāḥayāmy oṇ bhuvāḥ 30  
 puruṣam āvāḥayāmy oṇ suvaḥ puruṣam āvāḥayāmy oṇ bhūr bhū-  
 vaḥ suvaḥ puruṣam āvāḥayāmity āvāḥya rakṣāmbukalāśenābhīṣṇatyādi

2. kuśābaddham TM, kuśābaddhamāmāḥ G, kuśābaddham māmāḥ D. 3. snātva  
 'hataivāsas D. 7. vai om. BBe J. 8. devasya tvā D. 10. śvetāyās tu D.  
 10—11. J om. *the Sloka.* — palam *instead of* varam BBe. 11. ājyam ca D. —  
 śeṣaḥ B Be. 12. namas te rudra manyava G. — alha samī° D. — °khādīva°  
 DMT. 15. °muktāpṛavāḥaparjāṇām T. 16. °ābhīṣṇaty āpo hi śthā mayo-  
 bhava iti tispbhiḥ hiraṇyā° TMG. 18. pakvāḥ juhotti om. B Be J. — juhotti  
 namas te rudra manyava ity MG. 19. anuvākasya pṛatyaṇam TMG. —  
 atha om. M. 24. samastena homānta ud J. 25. °saṁjñakena D. — sadyo  
 jātām ity ādi om. B Be JD. 26. rajatādīni T. 27. itī samastanrudreṇa T.  
 — ādi samastena rudreṇa B Be JD. 30. vyastābhis samastābhis D. 32. iti  
 (om. T) āyātu bhāgavān mahādevaḥ ity DT.



praṇavena dhārayed brahmei vijñāyate! praṇavena kūrāṇa dadāti!  
 dhīrvāvisnupadāsyaṁkāpadmapatratkalāsena pādyaṁ dadāty! elālā-  
 vaṇḍakakolakar-pūramistrakalāsenaśāmanīyaṁ dadāty! āpaḥ kṣīraṁ  
 kuśāggrais cākṣatair yavataṇḍulair yavaiḥ siddhārthakais caivārghyaṁ  
 5 dadāti! mā āpaḥ śivāḥ śivataṁbāḥ pūtāḥ pūtataṁ medhyā medhya-  
 tāṁ amṛtā amṛtaraśāḥ pādyaḥ śāmanīyā arghyas tū juṣaṇtāṁ  
 pratiḥgṛhṇāntāṁ pratiḥgṛhṇātu bhagavān mahādevo rudrāya nama iti  
 pādyaṁ śāmanīyaṁ arghyaṁ dadāti! namo 'stu nīlagṛivāyeyi  
 prāṇsaraṇa viśraṇṣayati! devatāṁ namaskṛtyātha gandhāṁ dadāti  
 10 ime gandhāḥ śubhā divyāḥ sarvagandhair alaṅkṛtāḥ |  
 pūtā brahmapavitrēṇa pūtāḥ sūryasya rāśimbhiḥ ||  
 pratiḥgṛhṇāntāṁ pratiḥgṛhṇātu bhagavān mahādevo rudrāya nama iti  
 māyaṁ dadāti

ime māyāḥ śubhā divyāḥ sarvamañyair alaṅkṛtāḥ |  
 15 pūtā brahmapavitrēṇa pūtāḥ sūryasya rāśimbhiḥ ||  
 pratiḥgṛhṇāntāṁ pratiḥgṛhṇātu bhagavān mahādevo rudrāya nama iti  
 puṣpaṁ dadāti

ime puṣpāḥ śubhā divyāḥ sarvaṇḍuṣpair alaṅkṛtāḥ |  
 pūtā brahmapavitrēṇa pūtāḥ sūryasya rāśimbhiḥ ||  
 20 pratiḥgṛhṇāntāṁ pratiḥgṛhṇātu bhagavān mahādevo rudrāya nama iti  
 dhūpaṁ dadāti

vanaspatīraso dhūpo dhūpādhyo dhūpa uttamah |  
 āghṛeyaḥ sarvaḥbhūtāṇāṁ dhūpo 'yaṁ pratiḥgṛhṇāntāṁ ||  
 25 pratiḥgṛhṇātu bhagavān mahādevo rudrāya nama iti |  
 jyotiḥ śukraṁ ca tejāś ca devūnāṁ satatāṁ priyaḥ |  
 bhāṣavaraḥ sarvaḥbhūtāṇāṁ dīpo 'yaṁ pratiḥgṛhṇāntāṁ ||

pratiḥgṛhṇātu bhagavān mahādevo rudrāya nama iti! bhavāyety  
 ādibhiḥ puṣpaṇi dadāty tair eva tarpaṇaṁ kṛtvā kṣarasam pāyasam  
 guḍodanam haridrodanam iti havīmṣi! pavitraṁ te vitatam iti  
 30 pāyasam nivedayed! gṛhṣāplutam pūrṇaśarāvaṁ guḍodanam niveda-  
 yet! kṣarasam ājyamīśraṁ juhuyaḍ bhavāya devāya svāhā śarvāya

2. dhūvāḥ om. D. — 'visnukṛānti' G. 3. 'atalko' TMG, 'kaṁkolo' B Be J.  
 — āpaḥ B, āpa M, om. J. — kṣīra B Be J D. 4. cāhatair TMG. — cārghyaṁ D.  
 5. śivataṁbāś śāntāś śāntatāmbāḥ pūtāḥ TMG. 6. juṣaṇtāṁ pratiḥgṛhṇāntāṁ  
 DBJ TMG. 8. namas te rudra manyave iti D. 9. gandhāḥ G. 13. atha  
 māyaṁ D. 17. atha puṣpaṁ D. 21. atha dhūpaṁ D. 22. dhūpebhyo T.  
 23. āghṛēṇaḥ B Be, om. J. 24. pratiḥgṛhṇāntāṁ pratiḥgṛhṇātu D. — atha  
 dīpaṁ D. 26. prabhākarāḥ B Be J TMG. 27. pratiḥgṛhṇāntāṁ pratiḥgṛhṇātu  
 D. — atha (om. Be) bhavāya ity aśtābhiḥ D Be, bhavāya devāyety ādibhiḥ  
 TMG. 28. tarpaṇāni D. 30. guḍodanam BG. 31. kṣarasamīśraṁ ājyaḥ  
 G, kṣarasamīśrāyaḥ TM. — bhavāya devāya svāhā ity aśtābhiḥ bhavāya  
 devāya patnuyai svāhā ity ādibhiḥ atha haridrodanam juhuyaḍ bhavāya  
 devāya sūtāya svāhā ity aśtābhiḥ atha tryambakam D.

devāya svāhēśānāya devāya svāhā puṣupaḥaye devāya svāhā rudrāya  
 devāya svāhogṛāya devāya svāhā bhīmāya devāya svāhā mahate  
 devāya svāhēti! guḍodanam juhuyaḍ bhavāya devāya patnuyai  
 svāhā śarvāya devāya patnuyai svāhēśānāya devāya patnuyai svāhā  
 5 puṣupater devāya patnuyai svāhā rudrasya devāya patnuyai svāho-  
 grasya devāya patnuyai svāhā bhīmasya devāya patnuyai svāhā  
 mahato devāya patnuyai svāhēti! haridrodanam juhoi bhavāya  
 devāya sūtāya svāhā śarvāya devāya sūtāya svāhēśānāya devāya  
 sūtāya svāhā puṣupater devāya sūtāya svāhā svāhā rudrasya devāya  
 sūtāya svāhogṛāya devāya sūtāya svāhā bhīmasya devāya sūtāya  
 10 svāhā mahato devāya sūtāya svāhēti! tryambakam yajāmahe mā  
 no mahāntam mā nas toka ārat te goghne vikṛida vilohita sahas-  
 rāṇi sahasraśa iti dvādeśānāmbhiḥ śivāya śaīkarāya sahaṁānāya  
 śītikanāyā kaperdine tāmṛtāyārunāyāpāgauramānāya hiraṇyabāhavo  
 saśpiṇjārāya bābhruśāya hiraṇyāya svāhēti! svīṣṭakṛtprabhṛtī siddham 15  
 ā dhenuvarapradānād! atha haviṣāṁ balim upaharati

tvaṁ ekam ādyaṁ puruṣaṁ pūrāṇaṁ | rudraṁ śivam viś-  
 vasiṇaṁ yajāmahe ||  
 tvaṁ eva yajño vihito vidheyas | tvaṁ śāmanātman pratiḥgṛh-  
 20 ṇīṣva havyam || ity!

athāgreṇāgnim āsvatthaparṇeṣu hutāśesaṁ nidadhātī bhūr bhuvāḥ  
 suvar om. iti! trīs catuṣ vā pradakṣiṇaṁ sahgṇiṁ parikṛāmāti  
 viśvabhujē namaḥ sarvaabhujē nama ātmane namaḥ paramātmāne  
 nama iti! brahmaṇā gṛhastho vā dvādaśa brāhmaṇāṇa saṁyatāṇ  
 haridrodanena bhojayet! saṁtiṣṭhate pratiṣṭhāvīdhiḥ. 25

### Adhāya 17.

athāto mahādevasyāharaḥ paricaryaṁvidhiṁ vyākhyāsyāmaḥ |  
 snātāḥ śuciḥ śucau same dēśe gomayenopalīpya devasya pratikṛtiṁ  
 kṛtvāksatapuṣpair yathāśābham arceyitvā sāha puṣpōḍkena mahā-  
 5 devaṁ āvāhayed om bhūḥ puruṣam āvāhayāmīty ādy āyātu bhaga-  
 vān mahādeva iti! yo rudro agnāv iū yajusā pātram abhinamntya 30  
 prakṣāṇīya tīraḥ pavitraṁ apa ānīya punas tenaivābhinamntya sāha

11. yajāmahe om. B Be JT. 12. toke ārdṛāya rudraḥ hetī rudrasya ārat  
 te agnīḥ D. 13. sahasraṇi sahasradhā DTMG, sahasraṇi sahasraśa om. TMG.  
 14. śītikanāyā TMG. 15. saśpiṇjārāya B Be. — bābhruśāya DBJ. 16. atha  
 om. D. 22. dvīḥ DT. — śāhgṇiṁ pradakṣiṇaṁ D. 25. haridrodanam BJ.  
 26. ato om. M. — āharahāḥ om. T. 27. same śucau DT. — devasya om.  
 B Be JMG. 29. MGT omi the *tuvānanamntu*, B Be give it in full, J ab-  
 breviates. 31. śāmanīya (?) B Be. — tenaivāḥpv abhi° B Be (Cp. p. 4. 8).



pavitrenāditāyaṃ darsayed om ity ā tamīsoḥ | tāsēṇ pūdyam iti  
pūdyam dadyaḥ | aha vyāhṛtibhir nirmālyam vyapohyaṅghyam  
ācamanīyaṃ dattvābhanam snāpayaty āpo hi śīhā mayobhava iti  
tisṛbhīr hiraṇyavarṇāḥ śucayaḥ pāvakaḥ iti cetasṛbhīḥ pavamānāḥ  
5 suvarjana ity etenānuvākena brahma jājñānaṃ kad rudrāya tvaci-  
tarudraṇ vāmadevyaṃ yajūḥ pavitraṃ āpo vā idam iti cābhiṣekam  
kuryād | aha vyāhṛtibhiḥ pradakṣiṇam udakam pariśicya pavitraṃ  
pādmanīle nidhāyādbhis tarpayati bhavaṇ devaṃ tarpayāmi śarvaṇ  
devaṃ tarpayāmiśānaṃ devaṃ tarpayāmi paśupatēṇ devaṃ tarpa-  
10 yāmi rudraṇ devaṃ tarpayāmy ugraṇ devaṃ tarpayāmi bhīmaṇ  
devaṃ tarpayāmi mahāntaṇ devaṃ tarpayāmiṣy aśtābhīr | om namo  
bhagavate rudrāya tryambakāyēti vastatyaājñōpavitē dadyaḥ | bhavāya  
devāya nama ity aśtābhīr aśtau puṣpāni dadyaḥ | tvāritarudreṇa  
gandhāruṣpadhūpadīpaṇ dadyaḥ | devasya tveī haviṣo nivedanaṃ |  
15 tryambakam iti pariśeṣanaṃ dadyaḥ | amṛtopastaraṇam aśti prāci-  
padaṇ kṛtvā haviṣ aviruddhaṇ sarvaṇ svādu vastu kandaṃtilāphā-  
lāni prakṣīpeṇ | muhūrtam anavekṣamāṇa āsino haviṣ udvāsāyānti  
nivedyaṃ udvāsāyāntīrpadīpanam aśti prācīpadaṇ kṛtvā tryambakam  
ity ācamanīyaṃ dadyaḥ | sarvopakaraṇair arcaयitvā bhavāya devāya  
20 nama ity aśtābhīr amuṣmai namo 'muṣmai nama iti gandhādīn  
dadāḥ | raundīrbhir ṛgyajūṣmātmānarvābhīḥ stūtibhiḥ stuvantaḥ āṛṣais  
ca stotirair | namaskṛtya prayātu bhagavān mahādeva iti visarjayaḥ |  
lingasthāneṣv āvāhanodvāsanaṃ varjaṇ | mahat svaśtyaṇam ity āek-  
ṣata ity āha bhagavān baundhāyanaḥ.

### Adhyāya 18.

25 athāto rudrasnānārcanavidhiṃ vyākhyāsyāmaḥ | ādīta eva tirthhe  
snātvodetyāhataṃ vāsēḥ paridhāya śuciḥ prayato brahmācārī śukla-  
vāsā īśānasya prācīkṛtiṃ kṛtvā tasya dakṣiṇāpratyagdeśe tanmukhaḥ  
sthītavātmāni devatāḥ sthāpayet | prajānane brahmā tiṣṭhātu pādāyor  
viṣṇus tiṣṭhātu hastāyor haras tiṣṭhātu bāhvor indras tiṣṭhātu jāṭhare  
1. pūdyam iti om. M. 2. dadāḥi D. — vyūpohya athanāṃ snāpayaty *all*  
*MSS except D* (*Cp.* p. 4. 10 f.). 3. dattvābhiśicayaty āpo D. 6. yajūḥ pavitraṃ  
*om.* D B Be J. — abhiṣekam kuryād *om.* D. 8. T *abbreviates.* — bhavaṇ  
devaṃ tarpayāmiṣy aśtābhīḥ D. 11. aśtābhīr *om.* TMG, 'ity aśtāḥ ity om.  
B Be J. 13. aśtābhīr *om.* MG. — aśtau *om.* DT. 14. dhūpa *om.* MG. —  
'dīpaṇ DT. — dadāḥi D B Be J. — nivedayet D. 15. pariśekam D B Be J.  
16. kandaṃtilāni M. — 'phalāni dadyaḥ D. 18. tryambakam yajñamāha  
ity M. 21. 'āharavābhīḥ T. 23. lingam sthāpaneṣv T. — 'varjaṇam  
aharahaḥ svasatyāṇam D B Be JT. — ity ācakṣata *om.* TMG. 25. Adhyāya  
18 *not in T.* 26. śuṣkavāstūḥ B Be. 27. īśānasya *om.* BBe J. 29. hastāyor  
havis D. — bāhvo rudras D. — jāṭhare 'gnis tiṣṭhātu *om.* J. — D *ins.* udare  
prthivī tiṣṭhātu.

'gnis tiṣṭhātu hrdaye śivas tiṣṭhātu kaṇṭhe vasaveṣas tiṣṭhantu vaktre  
sarasvatī tiṣṭhātu nāsikayor vāyus tiṣṭhātu nayanaḥśo candraḥdītyau  
tiṣṭhetāṇ karṇayor āśvinau tiṣṭhetāṇ lalāṭje rudras tiṣṭhantu mūr-  
dhny ādityas tiṣṭhantu śīrasi mahādevas tiṣṭhātu śikhāyāṇ vāmadevas  
tiṣṭhātu pṛsthē puṇākī tiṣṭhātu puratś śilī tiṣṭhātu pāśvayōḥ śiva-  
5 śaṅkaraṇ tiṣṭhetāṇ sarvato vāyus tiṣṭhātu sarvato 'gnir jvālāmālāpa-  
rityras tiṣṭhetu sarveṣv aṅgeṣu sarvā devatā yathāsthānāṇ tiṣṭhantu  
māṇ rakṣantu ity | agnir me vāci śṛita iti yathālingam aṅgāni  
samṃjyātānāṇ gandhākṣatapactarupspadhūpadīpāir āvādhayed |  
athanāṇ prasādyaḥ |

āvādhito mānuṣyais tvam siddhāir devāsuvādidbhiḥ |  
āvādhayāmi śaktā tvānugṛhāṇa mahesvara ||  
tryambakam yajñamāha iti cāthānāṃ āvāhayaḥ |

ā tvā valhantu harayaḥ sacetasah | śvetair āśvaiḥ saha ketu-  
madbhiḥ ||  
vātājīṭair balavadbhiḥ manojavair | āyāhi śighram mama havāyā  
śarvom || iti |

sthāpīte nāvābhanam | athāsmā āsanam dadāḥi sadyo jātaṃ iti | bhave-  
bhava itī pūdyam | bhavodbhavāyā nama ity arghyam | rudrāya nama  
ity ācamanīyaṃ | athānāṃ pañcagavyena snāpayaty āpo hi śīhā 20  
mayobhava itī tisṛbhīr hiraṇyavarṇāḥ śucayaḥ pāvakaḥ itī cetasṛbhīḥ  
pavamānāḥ suvarjana ity etenānuvākena brahma jājñānaṃ kad  
rudrāya sarvo vai kayā nās citra āpo vā idam ity etāṇ snānaṃ  
dadāḥ | athādbhis tarpayati bhavādbhir itī vāmadevāya nama itī  
vastvaṇ | jyēsthāya nama itī yajñōpavītaṇ | rudrāya nama ity āca-  
25 manīyaṇ | kalāya nama itī gandham | kalavikaraṇāya nama ity  
akṣatāṇ | balavikaraṇāya nama itī puṣpāṇ | balapramāthanaāya nama itī  
dhūpaṇ | sarvabhūtadamaṇāya nama itī dīpaṇ | manomanāya nama

2. J *om.* nāsikayor ..... sarveṣv (1. 7). — sūryacandramasau B Be.  
3. āśvinau devau B. — mūr-dhny ādityas tiṣṭhantu *om.* B Be; B *inserts it*  
*after* māṇ rakṣantu (1. 8). 4. vasudevas D Be. 5. śilīs B Be. 6. tiṣṭhātu  
tato bahis sarvato B Be G. — agniyūṣṭā mālāparivṛtās tiṣṭhantu DGM.  
7. tiṣṭhātu *om.* G. 8. ity agnir ..... āvādhayed *om.* Be J. — rakṣantu mūr-  
dhni ādityaḥ tiṣṭhantu agnir me vāci śṛita itī yathālingam aṅgāni samṃj-  
yātānāṇ prasādyaḥ B. — rakṣantu agnir me vāci śṛitāḥ vāḥ ghrdaye  
hrdayaṇ mayī aham amṛte amṛtaṇ brahmaṇitī yathālingam aṅgāni sam-  
mīya māṇ rakṣaddhvaṇ itī athānāṃ MG. 10. prasādhayaḥ B Be JMG.  
12. bhaktāy *variant in D.* — mahesvareti MG. 16. vātājavair B Be, vātā-  
jair J. 20. ācamanīyaṃ vyāhṛtibhir nirmālyam vyapohyātānāṇ D. —  
pañcagavyena *om.* D B Be J. 23. citra bāhuvāḥ, āpo vā idam sarvaṇ itī ca  
vyāhṛtibhiḥ pradakṣiṇam udakam pariśicya pavitraṃ pādmanīle nidhāyādbhis  
tarpayati bhavaṇ devaṃ tarpayāmiṣy aśtābhīḥ vāmadevāya D (*Cp.* p. 10. 7).  
— snānaṃ .... bhavādbhir itī *om.* JMG. 25. vastvaṇ *om.* Be J. — vastva-  
yajñōpavite Be J. — ācamanaṇ B J. 27. vātāvikaraṇāya Be.



iti kâle naivedyaṃ dadāty | athāsmā aśtābhir mantair aṣṭau puṣpāni  
dadāti bhavāya devāya nama ity | athāsyā rudratānūr upaśiṣṭhate  
'ghorebhyo 'bha ghorebhya ity | atha rudragūyatrīm jayet tatpuru-  
sāya vidmaḥ ity etāṃ rudragūyatrīm sahasrakṛtvā āvartayec chaṭa-  
5 kṛtvo 'parimitakṛtvo vā dasāvaram | athānām aśiṣam aśiṣta iṣanāḥ  
sarvaividyaṇām ity | athāsyā mūrdhni kalāsadhārayā santatam abhi-  
siṃśan namaḥ te rudra manyava ity ekadaśānuvākān jayet | sarvo  
vai rudra iti trīn anuvākān | sadyo jātām iti pañcānuvākān | imā  
rudrāyeti dvādaśarcān anyānś ca raudramantān yathāśakṛti japed |  
10 evam ekādaśakṛtvo japej | japānte japānte 'gnāviṣṇū sajōsasy ekā-  
daśānuvākānām ekaikam anuvākān jayet | sarveṣām ante punar  
ārādhayed uktaṃ ārādhanaṃ | tad etad rudrasnūnārcanaṃ pāpakṣa-  
yārthi vyādhimocanārthi śrīkāmāś śāntikāmo mokṣakāma āyusṣkāma  
ārogyakāmaś ca kuryād | evaṃ kurvaṇn etat sarvaṃ avāptaoti | pāya-  
15 sādī mahābhavir nivedyaṃ dadādyād | ācāryāya dakṣiṇāṃ dadāti dāśa  
gāvāḥ savatsāḥ svarṇavāhūṣiṭā iṣabhaikādikās tadālabha ekāṇ gūṇ  
dakṣiṇāṃ dadādyād ity āha bhagavān baudhāyanaḥ.

### Adhyāya 19.

atthātāḥ punahpratiṣṭhākalpaṃ vyākhyāsyāmaḥ | pūrvoktesu nakṣa-  
tṛesu yāni cānyāni śubhanakṣatrāṇi śuklapakṣa udageyaṇe vāsantā-  
20 dikāle pūrvapratiṣṭhitasyaṣṭri buddhipūrvam ekarātram dvirātram eka-  
māsam dvimāsam vārcanavichede śūdrarajasyalādyupasparsāne vā |  
pūrvedyur eva yugmān brāhmaṇān annena parivīṣya puṇyāṇāṃ  
svasty rddhim iti vācayitvā samāgatāyāṃ niśāyāṃ jalādhiivāsān

1. naivedyaṃ rudrāya namaḥ ity ācamanyaṃ dadāti D. — athāsmā ....  
nama ity MG *only*, om. D B Be J. — aṣṭa MG. 2. asya om. B. — athā-  
yāghoratanūr D. 4. etas M. — rudragūyatrīm om. MG, raudrīm D. 5. dasa-  
vāram M. 6. athāitasya B Be J. — abhiṣiṇcāci D B Be J. 7. sarvo ....  
trīn anuvākān om. Be J. 9. yathāśakṛti japed om. MG. 10. 'kṛtvo  
'bhiṣiṇcāci D. — japānte *once only* B J. — ekadaśānām anuvākānām B J.  
11. ekaikam ekaikam B Be, ekam ekam D. — anuvākam om. B Be. 12. ārādhā-  
yet sadyo jātām ity āsanādi diprātāṇāṃ pūrvoktāṇāṃ sarvaṃ kṛtvā manvama-  
nāya namaḥ iti pāyasādī mahābhavir nivedayed raudrībhis stutibhis stutivanti  
tad etad D. — 'snānārcanavidhiḥ MG, 'vidhim B Be J. 13. śāntikāmaḥ  
puṣṭikāmas tuṣṭikāma āyusṣkāma ārogyakāmo mokṣakāmaś ca D. — āyusṣkāma  
om. B Be J. 14. ca kuryāt atha yathāśakṛti dakṣiṇāṃ dadāti dasagavyas  
suvarṇabhūṣiṭā iṣabhaikādasāś tadābhava ekāṇ gūṇ dadāty ity āha D.  
15. nivedya ācāryāya MG. — dadāti om. B Be. 16. savatsāḥ om. MG. —  
svaṇvābhūṣiṭā iṣabhaikādasāś MG. 17. dakṣiṇāṃ om. M. 18. atthātāḥ  
punaḥpratiṣṭhānti om. T. 19. śuklapakṣa om. T. 20. pūrvam prāṭi *all* MSS  
except Be. — buddhipūrvakam D. 21. śūdrarajasyalādyupapūrte vā D. —  
vā om. T. 22. brāhmaṇān bhōjayitvā "śiṣo vācayitvā" TMG.

kṛtvā śvo bhūte utthāpya dvau kalāśau sctāpāyed ekaṃ pañcaga-  
vyena pūrayitvāparāṇāṃ śuddhodakena sahanavartnena | tatāḥ snāpa-  
yed | aṣṭasahasraṃ aṣṭaśatam aśtāvīṃśtīṇāṃ vā puruṣasūktena mūla-  
mantreṇa snāpayitvā puṣpāni dadādyād | yathāśānabhavāṃ arcayitvā  
guḍodanaṃ nivedayed | evaṃ kṛte 'śya śāntir bhavati | buddhipūrv-  
5 veṇārcanavichede snāpanaṃ kartavyam | evaṃ kurvānāya svasty  
rddhim ity ācakṣata | evaṃ punahpratiṣṭhāmantreṇa pratiṣṭhāpāyed  
ity āha bhagavān baudhāyanaḥ.

### Adhyāya 21.

atthātāḥ sampravakṣyāmi devasya snāpane vidhim |  
mahato liṅgadeśe vā kārāyed vedikāṃ budhaḥ || 1  
manḍapaṃ ca purāṇoktāṃ kṛtvā snāpanam ārabhet |  
rudraṇ devaṃ śivaṃ sāksād yac ca sarvasya daivatam || 2  
tasmiād āvāhayet prājñāḥ sarvatārvāhāne vidhiḥ |  
esa autsergikāḥ prokto devatārṇāṃ ca tarpāne || 3  
nārāyaṇādi viṣṇoḥ syād rudrasya tu śivādikam |  
japadhyanādi sarvaṇ syād vikālpaṃ manasi śrayet || 4  
raudraṇ ca sūktam āpo hi hiraṇyeti ca sapākam |  
vaikalpikair eva kurvaṇ madhyeti tu na vidyate || 5  
atha haikē vadanty evaṃ snāpane tu mahāprabhōḥ |  
sadyojātādi pañcāvaṇ sarvo vai rudra ity api || 6  
etair anyaiś ca kuryād vai snāpanaṃ sāvakaṇīkām |  
evaṃ ca kuryāt snāne tu snāpanaṃ ca tatthā bhavet || 7  
ity āha bhagavān baudhāyanaḥ.

### Adhyāya 22.

athāto mahādevayoh pūjākarāṇe sarvātra trīṇi padā vi cakrame  
tryambakāṃ yajāmaha ity etābhyaṇ yathāliṅgam āsanāṃ pādyaṃ 25

1. utthāya D Be J. — kalāśau vā B Be J. 2. pūrayitvā om. T. — saha-  
ratnena DMG. — tatāḥ om. D, tat tat snāpayet T, taced (?) gūyatyāśasahas-  
raṃ (tatadgūyatyāṣṭ B, (i. e. tatās tadgūyatyāṣṭ?), tato rudragūyatyāṣṭ Be)  
aṣṭaśatam aṣṭāvīṃśtīṇāṃ yabhimantya snāpayet J B Be. 3. aṣṭaśatam om. G.  
— puruṣasūktena om. D. — mūlamantrēṇa rudragūyatyāṣṭ snāp° D. 4. yathā-  
rābhāṃ D. 6. snāpanam TMG. — kurvāṇaḥ D, kurvāṇāṃ Be, kurvāṇāṃ BJ.  
7. rddhim āpnoti D. — prāṭipādāyed TMG. 9. snāpane TG. — vidhim  
tatāḥ T. 11. manḍapaṃ D Be MG. — snāpanam B Be JT. — D *ins. after* l. 11  
ślokaś *corresponding to* p. 5. 9—25. *Var.:* l. 14: etair eva kṛnamair atra,  
l. 16: sarvaṇ vrthibhis tandoḷeṣu ca. 12. rudradevaṇ D. — śivaḥ Be.  
14. eso TM, evam J. 18. madho iti na *variant in* D. 19. mahā pra-  
bhōḥ B Be. 20. pañcāvaṇ DJ. 22. snāpanaś ca J, snāpane 'rct D, snāpayed  
ity āha B Be. 25. athāto (atha D) devayoh D B Be J.



arghyam ācamanīyam cety! etayoś ca trāivariṇīkadharmaṁvātī sat-  
vatra vacanāi lokaprasiddhapṛāptiśedhābhāvāt kriyata iti ha-  
smāha baddhāyana! evaṁ pratiśṭhāpya vā kuryāt tayor eva sūryū-  
yam solokatām āpnoti! yadi trīṇśatasamvatsarād ūrḍhvam kriyeta  
5 tato devayot paramam padam brahmasaṁjñitam tad eva segana  
āpnoti! yadi tatpravanah syād ya u caivad evaṁ vidur yasmāi pṛa-  
brūte yasmāi vā karoti tasmāi śatam dadyān māśāṇāṁ brāhmaṇo  
rājanyah sahasraṁ dadyād vaiśyo yathāśraddhaṁ dadyān! na strīṣṭi-  
drav kuryātām yadi kuryātām svatantrapanata evety ācārya āśra-  
10 yā! svatantrayoś ced vṛttikṣiṇo 'pi brāhmaṇah pakaty eveti śālikir!  
atha devayor yathāktāmi syād yasyāṁ kaśyaṁ cid avasthāyām jale  
vā sthaṇḍile vā pṛaimāsu vā sarvaṁ kṛtvābhayarcayen na tu pṛa-  
mādyed! deśābhāve dravyābhāve sādhanāṇe kuryān manasā vā 'rcayed  
iti! tad āha bhagavān!

15 patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati!  
tad ahaṁ bhaktyupahṛitam aśnāmi prayatimānaḥ ||

iti! bhaktinamrū etān mantṛān adhīyāta! na tv evānarcakah syād  
anyatarasyābhīṣṭatas tayor eva sūryūyam solokatām āpnoti! yena-  
tayor arcāṇāṁ kurute 'yatra śisyaṁputrebhyaḥ strīyaś ca tasmāi  
20 saunarṇaṁ śāṅkhaṁ suvarṇopadhānaṁ vā dadyād iṣabhaṁ rudrasya  
dakṣinety āha bhagavān baddhāyanaḥ! pratiśṭhākarāṇe snāpanak-  
raṇe vācāryāya yad upakaraṇaṁ sarvaṁ dattvavāikādasā gṛā dadyād  
iti śālikir.

### PRASNA III.

### Adhyāya 3.

25 athāto durgākalpaṁ vyākhyāsyāmo! yajñopavitāṁ raktapadmaṁpuṣpaṁ  
saṁbhārān upakalpya māśimāsi kṛttikāpūrṇāḥ goma yena gocarna-  
1. arghyam om. D. — iti om. D. — ca om. D. — sarvatra dharmaṁvaca-  
nāśrayeti sarvān lokān pṛasiddhaḥ T. 2. vācanāi J B Be. — kriyeteṣi MG.  
3. 'sthāpya yo vā J. 4. āpnotiṣi yadi T. — kriyate T. 5. 'saṁjñāṅkam J.  
— saṁjñā B, saṁjñā Be. 6. tatpranāḥ DTM. 8. vaiśyayor JB.  
9. yadi kuryātām om. Be, yadi ācāryātām T. — svatantrapadśe ācārya āśraya  
iti D; svatantrapanate evaṁ tarpāṇaṁ kṛtvā tayeva svatantraḥ T. — itcārya  
āśrayah om. BJ GMT. — eva M, evaṁ G, both om. iti. 10. svatantrayoś  
tayoś ced DBJ. — J brāhmaṇah om. the rest of the *Adhyāya*. — śālikir D.  
11. atha devayor: *beginning of Adhy.* 21 in GMT, of 20 in BBe. 12. stha-  
ṇḍile vā om. G. 13. deśābhāve tad dravyā MG. — manasā vā 'vāhyed  
idam TMG B Be. 14. anyatarasyābhīṣṭatas T, anyatarasyobhayor vā  
tatas tayor D. — ya etayor D. 15. putrasīsyebhya D. 22. tad upakaraṇam  
D. — gṛāṇ dadyād G, datvā iṣabhaikādasā gṛā dadyād ity āha bhagavān  
baddhāyanaḥ D. 24. raktaṁ puṣpaṁ saṁ Be, raktapuṣpasamṇ J.

mātraṁ caturāśraṁ sthaṇḍilam kṛtvā prokṣya śaucena saṁvṛtas  
tiṣṭhaṇ bhagavatīm āvāhyej! jātavedasā ity om āryāṁ raudrim  
āvāhyāṁity āvāhya tām agnivarṇām iti kuraṁ dadyat agne tvam  
pātryeti yajñopavitāṁ dattvāthaināṁ snāpayaty āpo hi śṭhā mayo-  
bhava iti tiṣṭbhīr hiraṇyavarṇāḥ śuceyaḥ pāvakaḥ iti cetasṭbhīḥ pava-  
5 mānah suvarjane ity etenānuvākena mājāyitvā āryāyai raudryai  
mahākūlyai mahāyoginyai mahābhagavatyaī manogamyaī śāṅkhadhāriṇyā  
ity ekādaśānāmadheyair gandharpuspadhūpadīpāir amuśyaī nāmo  
'muśyaī nama ity etair eva nāmadheyair arcayitvā sēvityā bhaga-  
10 vatyaī durgādevyaī havir nivedayāṁiti havir nivedya śeṣam ekāda-  
śānāmadheyair hutvā pṛaśca durgā japed dāśa svasti jāpej jātō yad  
agne vasat te viśno vāśtoṣ pata evā vāndasva ā no niyudbhīr hiraṇ-  
yavarṇo abhayaṁ kṛṇotv āśvāvatīm tvam varuṇo brhaspate yuvam  
indrāś ca vasvaḥ svasti na indro vṛddhāśtravā iti jāpitvā śaṁ ca me 15  
mayas ca ma ity etair ekādaśābhīr anuvākaiś ca jāpet! sēvityā bha-  
gavatyaī durgādevyaī havir udvāsēyāṁity udvāsya śeṣam brāhma-  
ṇebhyo dattvā saṁvatsaram upāśita! sarve kāmāḥ siddhyantīty āha  
bhagavān baddhāyanaḥ.

### Adhyāya 4.

athāta upāśrutikālpaṁ vyākhyāsyāma! ādityavāre 'ḡgṛānakavāre 20  
vā caturthyaṁ aṣṭamyaṁ caturdaśyaṁ bharaṇyaṁ kṛttikāyaṁ vā  
kriyeta! pūrvedyur akṛtabhuktiḥ śucir brahmacārī bhūtvāha pṛadośe  
'gnim upasamādhāya saṁparisṭhīrya tasya dakṣiṇata upāśrutim āvā-  
hayed om bhū rātrīm devīm āvāhāyamy om bhuvār upāśrutim  
devīm āvāhāyamy om suvar mahārātrīm devīm āvāhāyamy om bhū 25  
bhuvah suvar mahākālajātrīm devīm āvāhāyāṁity! āvāhāthaināṁ  
snāpayaty āpo hi śṭhā mayobhava iti tiṣṭbhīr hiraṇyavarṇāḥ śuceyaḥ  
pāvakaḥ iti cetasṭbhīḥ pavamānah suvarjana ity etenānuvākena

1. suvarjane B Be J. 3. kuraṁ datvā D. 5. suceyaḥ pāvakaḥ om. D.  
6. suvarjana om. D. 7. suvarṇapustyaī BBe TMG, 'pusyaī (?) J. — deva-  
saktityai D B Be J. — 'yājñāyāi D, 'yājñāyāi G, 'yaksyaī *variant in D*.  
8. 'vāisṇavyai mahārātrīvyai manoḥ D; mahābhagavatyaī om. BBe J, 'bhūge-  
vatyaī T. — 'dharīnyai nāmāḥ ity D. 10. etair evitcayitvā D, etair eva  
mājāyitvā sēvityā BBe J, etair eva mājāyitvā nāmadheyair arcayitvā T.  
11. durgāyāi devyaī BBe. 13. hiraṇyavarṇāḥ D. 14. āśvāvatī T, āśvāvatīḥ  
D BBe J. — tvam varuṇa uta TMG. 15. indryās ca svasti D. 16. anuvākaiś,  
*thus D, om. B Be J TMG*. 17. durgāyāi devyaī B Be. 21. vā om. TMG.  
— apabharaṇyaṁ TMG. 22. pūrvedyuh kṛtaikabhuktiḥ *variant in D*.  
23. tasya: *thus DM*, tasmā B Be TG, om. J. 24. rātrīm TMG; *thus always*.  
26. 'athaināḥ G (*errata*). — DT *abbrev. the Āpoliśiṅgamantra*.



mārjāyivā gandhaiḥ kṛṣṇapuspair dhūpāir dipair alamkṛtīyāṃ  
saṃskṛtya juhoṭi rātrai devyai svāhopsrutyai devyai svāhā mahā-  
rātrai devyai svāhā mahākālārtrai devyai svāhā nisāyai svāhā  
kṣapāyai svāhā kṛṣṇāyai svāhāndhakāriṇyai svāhā yata indra bhā-  
5 yāmāhe svastidā visas pair iti dvābhyāṃ juhoṭy<sup>1</sup> atha samantāṃ  
pariṣekam kṛtvā rātrisūktenopatiṣṭhate.

vyāhṛtibhi rātriṃ devīm udvāsyaṃity udvāsyaṭha vṛjae cūma-  
śānadeśe<sup>1</sup> devāgāre śrotriyaḡgāre kulādeśe vā gacched<sup>1</sup> navadhanur-  
mātrāt karṇaṃ badhnāti<sup>1</sup> svasti na indro vṛddhasṛvā ity etām  
10 paṇi japitvā vinuñced<sup>1</sup> vyaktam yat tat prāgiḡghatām anurūpaṃ  
yujyatām sarvakarmaṇām cārambha ity āha bhāgavān baudhāyanaḥ.

### Adhyāya 5.

athātāḥ śrīkalpaṃ vyākhyāsyāmaḥ<sup>1</sup> pañcamyāṃ śuklapakṣasya  
paurāṇasyām apī vā śrīkadamḡbemaṃyāṃ bilvasārāmayāṃ sphaṇḡlīyāṃ  
vidhīyata<sup>1</sup> ahorātropoṣitāḥ śuciḥ kṛtasaucāḥ same deśe gomayena  
15 gocarnamātrāṃ caturśrāṇ sphaṇḡlīyāṃ upalīyā gandhasumanasāḥ  
saṃprakīrya hiraṇmayena pātreṇodakūṇbhāṃ putrayitvā gandhāṃ  
sumanasa etasmin<sup>1</sup> hiraṇyavarṇāṃ haṇīṃ itī dvābhyāṃ oṃ bhūḥ  
śrīyam āvāhāyāṃ oṃ bhuvāḥ śrīyam āvāhāyāṃ oṃ suvāḥ śrīyam  
āvāhāyāṃ oṃ bhūr bhuvāḥ suvāḥ śrīyam āvāhāyāṃ itī snāpayitvā  
20 kardaṃmeni dvābhyāṃ prasiddham prokṣyāśvapūrṇām itī snāpayitvā  
gandhadvārām itī gandham dadāti kāmso<sup>1</sup> smi tām itī puspāṃ da-  
dāty upaitu mām itī dhūpāṃ dadāti candrāṃ prabhāśām itī dipāṃ  
dadāty ādityavarṇa itī naivedyaṃ dadāty<sup>1</sup> atha devyai dakṣiṇato  
gṇim upasamādhāya saṃparisīrya mahāvṛhībhis taṇḡdulaḥ payasi  
25 caruṇ śrāpayitvā havir dvīdhā kṛtvā manasāḥ kāmam ity abhiṛpretya  
kāmam annaṃ vājyamīśrāṃ śrīsūktena pañcadaśarcena havir juhoṭi<sup>1</sup>

1. marjāyivā om. J. — atha gandhaiḥ MG. — dhūpadipair TM. 2. rā-  
triyai B, rātridevyai Be. 3. G ins. mahā-rājīyai devyai svāhā mahākāla°.
5. dvābhyāṃ ca D, om. MG. 7. śmasane B Be JT. — yaj[?]chrotriyaḡgāre B Be.
8. kulākārudeśe D. 9. karṇe BJ. — etābhyāṃ paṇu B Be J. 11. ca om. T.
12. śuklapakṣasya pañcamyāṃ D. 13. apī om. TMG. — śrīyam badambana-  
yāṃ bilvasārāmayāṃ D. — sphaṇḡlī vā DTMG. 14. vidhāya D. — śucan  
same G: 15. caturśrāṇ om. Be J. — gandhāṃ sumanasaḥ TMG, gandhaḡ-  
sumanasaḥ B. 16. hiraṇmayenodapātreṇodakūṇbhāṃ TMG, pātreṇoda-  
kam D. — gandhasumanasām B Be J. 17. sumanasaḥ T. — tasmin DTG.
20. dvābhyāṃ vā prokṣya B. — āsvapūrṇām B Be; *Schiefelowitz*, RV Khila  
II, 6, 4, p. 72 has this reading in his text, nothing āsvapūrṇām as a variant.
22. candrāṃ hiraṇmayīm D: RV Khila II, 6, 1b. 23. candrāṃ prabhāśām  
itī naivedyaṃ dadāti D, om. B Be JT. — devyē D. 24. payasam D, who  
notes payasi as a variant. 26. annaṃ om. G. — vā om. M, cājyamīśrāṃ J.

tena sūktena śrīyai namaḥ puṣṭyai namo dhātuyai namaḥ sarasvatyai  
nama itī balim upaharati<sup>1</sup> padmapuspāṇi yathalābhāṃ gṛhitvā  
pratyāḡgam nimarṣī<sup>1</sup> kṣutripāsām ity alākṣmīṃ nirudaty<sup>1</sup> evam  
evāharāhar māsimāsi vā mahāntāṃ poṣaṃ puṣyati dhanyāṃ yāsas-  
yam āyṣyam ārogyaṃ putrāṃ paśvayāṃ tasya mahat svastya-  
5 nam ity āha bhāgavān baudhāyanaḥ.

### Adhyāya 6.

athātāḥ sarasvatīkalpaṃ vyākhyāsyāmaḥ<sup>1</sup> śuklapakṣe trayodaśyāṃ  
cottarayoḥ phalgunayoḥ vā puṇye nakṣatre<sup>1</sup> āha devayajānollekhana-  
prabhīty ā prañītibhyāḥ kṛtvāgreṇāḡgnīm sarasvatīm āvāhāyaty  
āyātū varadā devī akṣarāṃ brahmaseṃmitām<sup>1</sup>

gṛyātṛiṃ chandasām mātā idam brahma juṣasva naḥ<sup>1</sup> ||

sarasvatīm āvāhāyāṃity āvāhyātā sphaṇḡnī kalpayati vāgdevyai  
kalpayāṃ gṛdevyai kalpayāṃ sarasvatyai kalpayāṃ brāhmīyā  
kalpayāṃity<sup>1</sup> athaināṃ snāpayaty āpo hi gṛhā mayobhūva itī tisṛbhir  
hiraṇyavarṇāḥ śuceyāḥ pāvakā itī caksṛbhiḥ pavamānāḥ suvarjāna 15  
ity eṇamānvākena mārjāyivāśādhbhis tarpayaty etair eva nāma-  
dheyair gandhapuspadhūpadipair amuṣyai namo<sup>1</sup> muṣyai nama itī<sup>1</sup>  
paridhānāprabhīty āgnimukhāt kṛtvā pakvāj juhoṭi pāyasaṃ vā  
codayitṛi snāṇāṃ paviravi kanyeti dvābhyāṃ<sup>1</sup> athājyāhutiṛ upa-  
juhoṭi pra no devy ā no divo ye te sarasva ūrmāya uta naḥ priyā 20  
priyāsv imā julvānā yas te stanaḥ śśasyo devīm vācam ajānāyanta  
yad vāg vadanīty etena sūktena<sup>1</sup> svīṣṭakṛprabhītiḥ siddham ā  
dhenuvarāpradānād<sup>1</sup> athāgreṇāḡgnīm palāśaparṇeṣu hutāśeṣaṃ nīda-  
dhāti<sup>1</sup> havir nivedayitvā bāhyāṃ balīm dattvodevīṇāpāreṇāḡgnīm prāñi-  
mukhāṃ kumāmāṃ upaveśya vidyātambhāṃ kūruta<sup>1</sup> anantaraṃ 25  
devīm udvāsyaed

uttame śikhare devī bhūmīyāṃ parvatāmūrḡdhani<sup>1</sup>

brāhmaṇebhyo<sup>1</sup> bhyanuññātā gaccha devī yathāsukham ||  
itī<sup>1</sup> punarvāgamanāyā punaḥsaṃdarśanāyāivam eva māsimāsi vidyā-  
kāṃkṣī sarasvatīm āvādhayed ity āha bhāgavān baudhāyanaḥ. 30

1. puṣṭyai namo dhītyai namo dhanuyai namo dhātuyai namaḥ BJ. 3. sa  
evam BMG. 5. ārogyaṃ āyṣyam D. — puṣṭyāṃ Be, puṇyāṃ J. — yāsas-  
yam *agcin inst. of pasavyam* BJ. — mahat om. TMG. 8. cottarayoḥ DTMG.  
— phalgunayoḥ Bel. 11. māledam all MSS. 12. vāḡdīyā J. 13. gaunde-  
yai BTMG, māḡdīyā J. 14. athaināḥ D. — DTM *abreu, the Mantva*.
16. atha om. D, atha siddhis T. — tarpayitvatitair D. 22. anena MG.
23. hutāśeṣaṃ nīdadhāti om. BBeJ. — nīdadhāti havir om. D. 25. anan-  
taraṃ devīm om. BBeJT. 27. TM *abreu, the Mantva*. 28. brāhmaṇebhyo  
hy anuññāṃ D. 29. punarḡdarśanāya J, *varīant in D*; punarvāḡdhāya  
DBBe TM. — vidyākāṃkṣī vidyātambhed ity āha T.



## Adhyāya 7.

athāto viṣṇukalpaṃ vyākhyāsyāma | āsādhakārttikaphalāḡgunasūkṣ-  
paksesu dvādaśyāṃ yad vā śraddhā bhavaty ahorātram uposītaḥ  
śvo bhūte prāḡ vodag vāraṇye śucigṛhe vā yatra rocate manas tatā  
sthāṇḍile 'gnim upasamādhāya samparisthīyā prañātibhyaḥ kṛtvā  
5 siddhe pāyase yat te pavitrāṃ pavitrāṃ te vitatam ity udāhṛtyom  
iti vidyudgandhoṣṭramayaṃ bhagavantam śvetapīṭarakṭapratiseveṇā-  
veṣṭya sthāpayitvābhāged om bhūḥ puruṣam āvāhayaṃ om bhuvāḥ  
puruṣam āvāhayaṃ om suvāḥ puruṣam āvāhayaṃ om bhūr bhuvāḥ  
suvāḥ puruṣam āvāhayaṃ ity āvāhya prasiddham āśanaśānapā-  
10 dyācamanīyāni dadyāt | sarvasurabhiḡgandhapuspadhūṇāpāṇāyair  
abhyarṇya yathopapannam barhiṣv āsvatthaparṇesu prastare gobhir  
juṣtam iti dhūṇābhūjanā nṛasyati | tataḥ ṣoḍaśūjāhūtir juhoṭi puru-  
ṣasūktena | paro mātrayeti tīṣṭhāḥ pavamānam upanīya caror ājya-  
mītram cātastva āhūtir juhoṭi vāsudevāya svāhā baladevāya svāhā  
15 viṣṇave svāhā śrīyai svāhēti |

sviṣṭakṛtām avadāyāntalparidhi sēdayitvā daivatam arcayaty etair  
eva nāmadheyair amuṣmai namo 'muṣmai nama iti gandhapuṣpa-  
dhūṇāpāṇāyair annenāmnuṣmai svāhāmnuṣmai svāhēti phalodakēṇmūṇ  
tarpayāmy amuṇ tarpayāmīti | sviṣṭakṛtprabhṛti siddham ā dhenuva-  
20 rapradhād | ābhīr viśvā abhiyujā iti jānuṇ nīpāyā catuḥ pradakṣiṇam  
parikṛāmed viśvabhūje namaḥ sarvabhūje nama ātmane namaḥ para-  
mātmāne nama iti | dhruvasukṛtām jāpitvā puruṣam udvāsāyad om  
bhūḥ puruṣam udvāsāyāṃ om bhuvāḥ puruṣam udvāsāyāṃ om  
suvāḥ puruṣam udvāsāyāṃ om bhūr bhuvāḥ suvāḥ puruṣam udvā-  
25 sēyāmīty udvāsya yatīrṇas tad gatotsṛṣjed avabhṛtām | pra tat te  
adya kim it te viṣṇo paricakṣyaṃ bhūd iti dvābhyaṃ pratisarām  
visṛamṣayātīdam viṣṇur vi cakṛāma ity etyāntvā caruṇ prāśnāty |

1. *All MSS spell kṛtṛika.* — *Esādhaphalgunakārtika* TMG. 2. *dvādaśyām*  
vā yad vā MG. 3. *śucir gṛhe* D. 5. *siddhe vā yat* Be JTMG, *kṛtvā*  
pāyasaṃ siddhe vā B. — *vitatam om.* BBe JTMG. 6. *vidyudgandham*  
hiraṇmayam (*hiraṇmayam om.* T) Be TMG, *vidyudvarṇahiraṇ°* B, *vidyudvar-*  
ṇam hiraṇ° J. 7. *BJT abbrev. the āvāhanamnuṣtra.* 9. *āśana om.* BBe J.  
— *śāna om.* TMG. 10. *ācamanīyaṃ* TMG. 10—11. *omīyaṃ ca yathopas-*  
BBe J TMG. 11. *yathopapannam* BBe. — *barhiṣv* DBJ. — *āsvatthaparṇe*  
DJMG. 12. *juhuyāt J.* 13. *pāyasa ājyam upanīya ucṛīant vā D.*  
14. *cātastv* TMG. — *ājyāhūtir* BBe J. — *hūtṛ J.* — *vāsudevāya svāhā* | *ba-*  
*la-* *bhadṛyēti pāṭhanatarām* | *balabhadṛāya devāya svāhā viṣṇave T.* 16. *antāh*  
*paridhi om.* BBe JTMG. — *abhyarṇayaty M.* 21. *parikṛāmayad* BBe JTMG.  
23. *BJT abbrev. the Mantra.* 27. *visṛamṣayēt* TMG. — *etayā caruṇ* DBBeJ.

## Adhyāya 8.

athāto ravikālpaṃ vyākhyāsyāma | māṇḍalam caturāṣṭraṃ vā goma-  
yena gocarmamāṭraṃ sthāṇḍilam kṛtvāśvācatvāriṇśaktṛvo ravivāre  
tāmrapētre raktagandhām raktapuṣpaṃ vā | gṛhṇiḥ sūrya āditya ity  
āvāḥyāśvātenety arḡhyaṃ dadyāt hamsaḥ śucīśad iti pādyaṃ agnir  
mūrdhety ācamanīyaṃ | ābhānam snāpayaty āpo hi gṛhā mayobhūva  
iti tīṣṭhīr hiraṇyavarṇāḥ śucayāḥ pāvākā ity cātastvāḥ pavamānaḥ 10  
suvārjana ity etenānuvākēna māṇḍajayitvābhābhīḥ tarpayati dhātāraṃ  
tarpayāmi vidhātāraṃ tarpayāmy āryamaṇaṃ tarpayāmi mītraṃ  
tarpayāmi varuṇaṃ tarpayāmi bhagavantaṃ tarpayāmi hamsaṃ tar-  
payāmi pūṣaṇaṃ tarpayāmi pājānyaṃ tarpayāmi vivasvantaṃ tar-  
payāminīdraṃ tarpayāmi raviṃ tarpayāmy etair eva nāmadheyair 15  
gandhapuṣpadhūṇāpāṇāyair amuṣmai namo 'muṣmai nama iti | vyāhṛti-  
bhīḥ puruṣam udvāsēyāmīty udvāsyaśvābhūṇāpāṇāyair dadyād āśvācatvā-  
riṇśad | ekavāraṃ arcayitvā kuṣṭharogī kṣayarogī badhho vimucyate  
bandhād rogī rogād vimucyata ity āha bhagavaṇ bāudhāyanaḥ.

## Adhyāya 9.

athāto jyeṣṭhākālpaṃ vyākhyāsyāmaḥ | tilakāilam ājyam payo dadhi 20  
saktūṇ laṅgāṃ kṛsārāṃ kṛṣṇāni vāsēṃsīti sambhārāṇ upakalpayate |  
proṣṭhapradāyām anuvādhāyām vā haviṣyaṃ bhūṇijātā śvo bhūte  
jyeṣṭhām annuṣmarāṇ uttbāya devāḡgūre rahasyapṛadeśe vā yatra

1. *vaiṣṇava ity ahaṃ om.* TMG, *yo vaiṣṇava ity āha D.* *BeJ unreadable.*  
2. *dadyād ity* BBe JT, *dadātīti* MG. 3. *dvādaśavūtraṃ* BBeJ. 4. *avṛ-*  
*notī M.* — *āha bhag°* *bāudh° om.* DBBeJ. 7. *raktagandham om.* T, *°gandha*  
*G.* — *vā om.* BBe. 9. *DMT abbrev. the Mantra.* 11. *āha om.* D.  
11—15. *The series of names according to* DTMG; *Be almost unreadable.* —  
dhātāraṃ tarp° mītraṃ tarp° indruṃ (?) tarpayāmīty Be; dhātāraṃ tarp°  
mītraṃ tarp° varuṇaṃ tarp° bhagavaṇ(?) tarp° hamsaṃ tarp° pūṣaṇaṃ tarp°  
pājānyaṃ tarp° vāyasaṃ (*thus also* Be) tarp° imdraṃ tarpayāmīty J.  
14. *pūṣaṇaṃ D.* *pūṣaṇaṃ T.* 15. *indraṃ tarp° om.* TG (*G adds it at the end*).  
— *raviṃ tarp° om.* M. 18. *ekavaruṇam (?)* BBeJ. — *°rogī tatāḥ vimucyate*  
BJ, *bāudhād vimucyate* *badhho D.* *badhho vimucyate ity āha T.* 21. *kṛsārāṇ*  
*om.* M, *karāmbhāṇ D.* *kṛtsārāṇ* BBeJ. — *vāsēṃsi evam saṃp° G.* 22. *pro-*  
*ṣṭhapradānu°* TMG, *anuvādhāyām* DMG.



rocate manas tatva sthaṇḍilam kṛtvātha devayajanollekhanaprabhṛty  
ā prañītabhyaḥ kṛtvāgreṇāgṇim jyeṣṭhādevim āvāhayati

yasyāḥ siṃhā rathe yuktā vyāghrās cāpy anugāmināḥ |  
tām imāṃ puṇḍarikāksīṃ jyeṣṭhām āvāhayāmy aham ||

5 ity āvāyehalokakṛtaye namaḥ paralokakṛtaye namaḥ śrīyai namo  
jyeṣṭhāyai namaḥ sātṛyāyai namaḥ kalipatṇayai namaḥ kalihṛdayāyai  
namaḥ kuṇḍhyai namo nikūṇhyai namaḥ prakūṇhyai namo  
jīṭyai namaḥ śrīyai namo varadāyai namaḥ hastimukhāyai namo  
vighnapārsadāyai namo vighnapārsadāyai nama ity! aḥanāṃ snāpa-  
10 yaty āpo hi sīṭhā mayobhava iti tīrṭhīr hiraṇyavarāṇāḥ śūcyaḥ  
pāvakaḥ iti cetasṛbhīḥ paramāṇaḥ suvarjana ity ekenānuvākena māṇja-  
yītvā tair eva nāmadheyair gandhapuṣpadhūpadipair amuṣyai namo  
'muṣyai nama iti! paridhānaprabhṛty āgṇimukhāt kṛtvā pakvāḥ  
juhoṇdro jyeṣṭhām anna nakṣatram etī puronuvākyaṃ anūcya  
15 purandarāya vṛṣabhāya dhṛṣṇava iti yājyayā juhoṭy! athājyābūtīr  
upajuhotiṇḍrāya svāhā jyeṣṭhāyai svāhā jyaṣṭhāya svāhābhijītyai  
svāheṭi! namaḥ su te nīrṭa iti śadbhir anucchandasaṃ! atha kutseir  
juhoṭi! devasya tvā savitūḥ prasave 'śvinor bāhubhyāṃ pūṣṇo has-  
tābhyāṃ bhūr bhuvāḥ suvar om jyeṣṭhāyai havir nivedayāmiḥ havir  
20 nivedayaty! atha diśāṃ balim kṛtvā gandhamāye dve vāsasī nived-  
yaṃ dattvāmanāṃ ca brāhmaṇebhyo dattvā namaḥ su te nīrṭa iti  
śadbhir upasthāya svīṣṭakṛtprabhṛti siddham ā dhenuvarapradānād!  
yasyāḥ siṃhā rathe yuktā vyāghrās cāpy anugāmināḥ |  
tām imāṃ puṇḍarikāksīṃ jyeṣṭhām udvāsāyāmy aham ||

25 ity udvāsya jyeṣṭhāmantraṃ sahasrakṛta āvartayec chatakrṭvo 'pa-  
rimitakṛto vā dasāvararṇ! śākyāvakrabhāikṣasamīphalaśī adhaśāyī  
śvo bhūte tatḥaivābhyaraya saṃmāsād ūrdhvaṃ nityānām acārāt  
sarvāṃ kāmāṃ avāpnōtīty āha bhagavān bāudhāyanāḥ.

1. sthaṇḍilam kalpayitvā atha G. 4. jyeṣṭhām devīm (jyeṣṭhādevīm B)  
tūvāhayāntīty BBe J TMG. 5. ilalokakṛtaye D BBe J. — paralokakṛtaye  
D BBe, om. J. 6. kalipatṇayai D, kalipatṇayai T. — kalihṛdayayai D,  
kalihṛdayayai T. 7. kṛtyai BBe J. — nikṛtyai BBe, vikṛtyai J, kumbh-  
yai D, om. T. — prakṛtyai BBe J. 8. jīṭyayai D. — śrīyai namo om. D.  
9. namaḥ iti tarpayati ūpo D. 10. DTM *aboven. the Mantra*. 15. dhṛṣṇava  
om. T. 16. jyeṣṭhāya D. — sraṣṭhāyā T, sṛeṣṭhāya D, jyeṣṭhāya (?) B, om.  
Be. — prajñapataye svāheṭi DBBe. 17. nīrṭa iti havir annam nivedayati |  
atha diśāṃ (1. 20) T. — atha kṛtsnair, *variant in* D. 19. havir om.  
DBBeJ. 20. balim rchāsati (icchatī BBeJ) gandhamāyair dve dasī (vedasīti  
BBeJ) naivedyaṃ (nivedyaṃ BBeJ) TMG BBeJ. 23. anuyāyinaḥ D.  
24. jyeṣṭhādevīm udvās TMG. — alam om. BBe J TMG. 25. jyeṣṭhām  
sahasra° BBeJ. 26. dasāvararṇ BBe T. — śākyāvakra alikṣasamīphala° BBe (1).  
— adhaśāyīti TMG. 27. sṃmāsād TMG. — ūrdhvaṃ samīcaran nityūnām  
āśītyam D. — nīrṭayāt TM, nīrṭayā (?) J, āryam (?) B, Be *unreliable*, *text*  
*according to* G. 28. 'iti ha smāha D.

## Adhyāya 10.

atīṇto vināyakakalpaṃ vyākhyāyāmo | māsimāsi caturthyāṃ śukla-  
pakṣasya pañcamyām vābhyudayādau siddhikāma rddhikāmaḥ paśu-  
kāmo vā bhagavato vināyakasya balim harēt | pūvedyupḥ kṛtāka-  
bhuktāḥ śucir apa ścamyātha devayajanollekhanaprabhṛty āgṇimukhāt  
kṛtvā dakṣiṇāmukhaṃ hastimukhaṃ dakṣiṇato brāhmaṇaṃ upavesyo-  
5 poṭhāya daivataṃ āvāhayati

vighna vighnēsvareṅgecha vighnety eva namaṣkṛta |

avighnāya tavaṣtv adya sadāsmākaṃ bhavaṃ bhavom ||

ity! atha dūrvaṣṭasūmanomīstram arghyaṃ dadātīmā āpaḥ śivalāḥ  
śīvatamāḥ pūtāḥ pūtātāmā medhyā medhyatāmā amṛtā amṛtarasāḥ  
10 pādya arghya arhamiṇyā abhiṣecaniṇyā ścamaniṇyā mājjanīyās ca pra-  
tiṅghyanāṃ prāṅgrhātū bhagavān vināyako vināyakāya nama ity!  
atha tūṣṇīm gandhapuṣpadhūpadipair abhyarogyopatiṣṭhate bhūpataye  
namo bhuvanapataye namo bhūtānāṃ pataye nama ity! atha tīro  
vināyakābhūtīr juhoṭi vināyakāya bhūpataye namo vināyakāya svāhā  
vināyakāya bhuvanapataye namo vināyakāya svāhā vināyakāya bhū-  
15 tānāṃ pataye namo vināyakāya svāheṭi! jayaprabhṛti siddham ā  
dhenuvarapradānād!

apūraṇ kararṇbhodanasaktūṇ pēyasaṃ ity atthāsmā upaharati vigh-  
nāya svāhā vināyakāya svāhā vīrāya svāhā śūrāya svāhogṛāya svāhā 20  
bhīmāya svāhā hastimukhāya svāhā varadāya svāhā vighnapārsade-  
bhyaḥ svāhā vighnapārsadibhyaḥ svāheṭy! atha bhūtebhyo balim  
upahared ye bhūtāḥ pra carantiṭy! atha pañcasūtrāṃ kaṅkanāṃ  
haste vyāhṛtibhir badhnāti

3. vā om. BBe. 4. 'bhuktis M, 'bhaktis T, 'bhaktāḥ BBe J. 5. dakṣi-  
nāmukhaṃ T. — hastamukhaṃ M. 8. avighnāya bhavaṃ samyak  
sadā 'smākaṃ bhavaṃ prabho iti D. — bhagavān Be J. — prabho iti T.  
9. 'omītraṃ udakam dadātī G. 10. śīvatamās śmītās śāntatāmāḥ pūtāḥ  
pūtātāmāḥ puṇyāḥ puṇyātāmāḥ medhyā medhyātāmāḥ justā justātāmā amṛtā D.  
11. mājjanīyās ca om. G. — prāṅgrhātūṃ BBe J TMG. 13. tūṣṇīm vū  
DTMG. — bhūtpataye Be J. 14. T *adds*: bhūtaye nama. — atha cetaso  
T, iti upasthāya tīro D. 15. bhūtpataye BBe JM. — bhūtpataye namo  
vināyakāya bhuvanapataye svāhā vināyakāya bhūtānāṃ pataye namo vināy-  
kāya svāhā vināyakāya bhūtaye namo vināyakāya svāheṭi T. 19. kararṇa-  
bhodakā° BBe, kararṇbhāṃ odakam D. — atha om. T. — upakṛitai BBe J,  
*also MS. Sanskrit 106, fol. 100 b, of the "Hof- und Staats-Bibliothek" in Munich.*  
*The passage is quoted by Th. Bloch, "Ueber das Grhya- und Dharmasūtra der*  
*Vaiśāṇava, p. 6.* 22. vighnapārsadibhyaḥ BG, *also the Munich MS., om. J.*  
23. atha om. TMG. — pañcavasūtrāṃ T. 24. vyāhṛtibhir, *thus* D ('tibhir'),  
om. BBe J TMG.



vināyaka mahābāho vigñanam hanī tavajñāyā |  
kānā me sādhitā sarva idaṃ baddhānī kaṅkanam ||  
athāgñiṇ pradaḥṣiṇaṃ kṛtvā prāṇam yābhivādya vināyakaṃ viśajayati  
kṛtaṃ yadi mayā prṛptaṃ śraddhaya me gaṇeśvara |  
5 uttiṣṭha saganāḥ sādho yāhi bhadrāṃ prasīdatom || iti |  
tasmin ante dvādasasu samidhonopari madhyamaṃ caiva dakṣi-  
nordhvasamidhaṃ tathā dadhimadhupaya ājyaṃ pariśecanaṃ viśa-  
janaṃ ca kalpayati.

### Adhyāya 15.

athāto 'rdhamāse 'rdhamāse 'śtamyāṃ brāhmaṇā brahmaḥarīnaḥ  
10 strīyaś ca putrakāmā āyuṣkāmā ārogyakāmā brahmanavacasaḥkāmāḥ  
saubhagyakāmāś copavasanty | atha pradose rudrāṃ virūpākṣaṃ sapat-  
nikāṃ sasutaṃ saganāṃ saparśakam āvāhayaṃity āvāhya svāga-  
tenābhinandayati svāgataṃ punarāgataṃ bhagavate mahādevāya  
virūpākṣāya sapatnikāya sasutāya saganāya saparśakāyetye etad  
15 āsanaṃ kṛptaṃ | atrāstīṃ bhagavān mahādevo virūpākṣaḥ sapatnikāḥ  
sasutaḥ saganāḥ saparśakā ity | atha kūrcaṃ dadāti bhagavato 'yaṃ  
kūrco darbhamayas trivṛd dharitāḥ suvarṇamayās taṃ juśasve |  
prāṭigṛhṇātu bhagavān mahādevo virūpākṣaḥ sapatnikāḥ sasutaḥ  
saganāḥ saparśakā ity | atra sthānāni kalpayati mahākālāya namaḥ  
20 śāṅkukarṇāya namo babhrukarṇāya namo nandikeśvarāya namo  
daṇḍimūḍāya namaś caṇḍikeśvarāya nama ity | atha pakvāḥ juhoty  
ardrayā rudrāḥ heī rudrasyeṭi dvābhyaṃ | athājyāhutyūr upajuhoti  
bhavāya devāya svāheṭi caturviṃśatibhiḥ | havyavāhaṃ svīṣṭam iti

1. hanmi M. — vigñanam eta[ ] tavajñāyā BBeJ, vigñeśa bhavadajñāyā D.  
2. kāmo me sādhitas (vasitas (?) T) TMG. — idaṃ vyāhṛtibhir baddhānī  
kaṅkanam BBe TMG. 3. atha sṅgnikaṃ vināyakaṃ pra° D. — 'ābhivād-  
yaṃ (?) BD. 4. prṛptaṃ ya śraddhaya mahāgaṇeśvarā(?) T, prṛptaṃ mahā-  
bhāgaṇeśvara BBeJ, śraddhaya vā gaṇ° D. 5. sādho BBeJ, sādhu MG,  
sādha yobhi bhadrāṃ (?) T. — prasīdanam G ervula. 6. Text according to  
MG; *passage entirely corrupt*. — 'opari marthvaṃ pañcaiva dakṣiṇorvāṇ  
T, tasmin ante dvādasasu samiddhegnaparīṇ madhyamaṃ caiva dakṣiṇam  
cordhve samidhaṃ B, tasmin yāte dvādasedhmasamiddhenopari madhyamaṃ  
caiva dakṣiṇorvāṇ samidhaṃ D; BBeJ *omit the difficult passage*: prasīdatom  
iti dadhimadhupaya etc. 7. D *ins.* sumiṣṭya *after* ājyam. 8. ca om.  
DBBeJ. 9. athāto 'rdhamāse 'śtamyāṃ BBeJMG. 10. ca om. BBeJMG.  
12. saparśakam D. 13. punarāgamanam *variant in* D. 14. saparśat-  
kūyety D. 18. virūpākṣāya sapatnikāya sasutāya saganāya saparśakāyety  
DBBeJ. 19. abhāra D. — 'kāḷāya TMG. 20. śāṅkarāya D, *who gives*  
śāṅkukarṇāya *as a varicant*. 21. atha devayajñanolekhanaprabhīty āgñinu-  
kṛtāḥ kṛtvā pakvāḥ D. 23. svāhā ity ādibhiś catuḥ° D. — caturviṃśatir  
BBeJ, caturviṃśatibhiḥ hutvā DT. — svīṣṭam om. BBeJ TMG, cp. D *ervula*.

svīṣṭakṛtaṃ hutvāgreṇāgñiṇ arkaparṇesu hutāśeṣaṃ nidadhāti yo  
rudro agnāv iti |  
sīstair gandhamālāyair abhyaroya raudribhir ygbhiḥ stuvanty ārsaiś  
ca stotrair | devatāṃ pravāhayaṭi prayātū bhagavān itānāḥ sarvaloka-  
namaskṛto 'nena haviṣā trptāḥ punarāgamanam prāpti |  
5 ya evaṃ vidvān ācarati putravāṇ paśumān bhavati sarvaṃ pāpmā-  
naṃ tarati tarati brāhmanāyaṃ apa punarmityuṃ jayati ha smāha  
bhagavān baudhāyanaḥ.

### PRASNA IV.

### Adhyāya 2.

āhūtānukṛtīr baliharaṇānukṛtīr dhūrtabaliś | catuṣṣu catuṣṣu māseṣu  
āhūtāne masi śuklapakṣasya sapṛamyaṃ kriyeteṭapi vā trayodaśyām | 10  
phalguṇe masi śuklapakṣasya sapṛamyaṃ kriyeteṭapi vā trayodaśyām |  
evam āsādha evaṃ kṛtīke | sa purastād evopakalpayate bāhīr  
balivāni ca pañcedaśedhmadārtuṇi balivaṃ meksanaṃ paridhīnś ca  
śvetarakṣān gandhamālāyaṃ śvetarakṣānś ca prāṭisaraṇā | śrapayaty  
apūṇān vividhānś ca bhakṣyaṇ sthālīpākam ca śrapayaty | athainān  
ādāya sahāntevasiḥ gṛhāt prācīṇ vodīcīṇ vā dīśam upaṇīkṛamaṃ 15  
yatrāpas tad gatvā snātavā ācamaṃ surabhimatyābhīṅgābhir vāruṇi-  
bhīr hiraṇyavarābhīḥ pāvananībhir iti mārjayaṭivāntarjālagato 'gha-  
marṣaṇena sōdaśa prāṇīḍyāmān dhārayivotīrya vāśaḥ pīdayitvāyat  
prayatam vāśaḥ paridhāyāpā ācamaṃ devayajanaṃ udānayaṭy | atha  
śucau deśe vedīṇ kurvanti puruṣamātrīm aparimītaṃ vā | tasyāḥ 20  
pūrvārddhe sthāṇḍīlām kalpayitvodumbarasākṣhāṃ bahuparṇāṃ apra-  
tisūṣkagrām nihatya darbhair bhagavate dhūrtāya prāṭikṛtīṇ kṛtvā  
pareṇodumbarasākṣhāṃ prāṭisthāya prāṭisareṇa sāha śākhayā pari-  
vyayante | yajñopavitām upavyayante

1. hutvāhāgreṇāgñiṇ DT. 3. raudribhir J. — iḡyajussamātharavabhis  
stutibhis stuvanty D, cp. p. 10. 21. — stuvanty T. 4. ca om. DB. — prave-  
hayet TMG. — itas JMG, itānas sarvalokānāṃ sarva° D. 5. tuṣṭāḥ JBBe-  
7. tarati *once only* MT. — apī punar M, punar om. BBeJ. — ha sma om. TMG.  
10. śuklapakṣesu BBe. 11. sādhanāni purastād D. 12. ca om. JTMG,  
caiva D. — 'dārtuṇi bhavanti balivaṃ TMG. 13. śvetarakṣāṇ gandhamālā-  
yaṃ BBeJ. — prāṭisaraṇā dhūpam śrapayati D. — śrapayanti BBe TMG.  
14. apūṇānś ca vividhabhakṣyaṇ TMG, annāni (anyaṃ BBeJ) vividhānś ca  
bhakṣyaṇ DBBeJ. — śrapayanti TMG. 14—19. cp. *BDh III, 9, 4 and II, 17, 37*.  
15. gṛhāt om. TMG. 16. snātvi: *thus* D, om. BBe JTMG. 17. pāva-  
manībhir vyāhṛtibhir iti TMG. 18. trīṇ D, śat trīṇ BBeJ. 19. udāna-  
yanty T. 20. vedīkām T. — puruṣamātrīm TMGD. — aparimītaṃ D.  
21. kṛtvodumbar° MG. — bahuparṇāṇ bahusākṣhām aparati° DBBeJ. 22. bha-  
gavato dhūrtāyā (?) T, punṣṭāya BBe, punṣṭyēṭi J. 24. upavyayate DBJ.



yajñopavitam paramam pavitram | prajāpater yat sahajam pu-  
rastat ||  
āyusyaṃ agriyaṃ pratimuñca śubhram | yajñopavitam balam  
astu teja || iti |

5 tena tvāhaṃ pratigṛhṇāmy āyusā brahmaṇā brahmanavastāyety | apa-  
rārdhe vedyaī sthāṇḍilam kṛtvollekhanaprabhṛty ā paryuṣāṇāt kṛtvā  
vedim sṛṇāky anaidiśnam | uttareṇāgṇim prṛgagṛām darbhān saṃ-  
stīrya teṣu dvandvaṃ nyañci pātṛāṇi sādāyivā tūṣṇīm saṃskṛtābhir  
adbhir uttāṇāni pātṛāṇi kṛtvā vistrasyedhman trīṇ sarvābhiḥ prokṣya  
10 darbheṣu dakṣiṇato brāhmaṇam upaveśyottarata udapātṛam nidhāya  
pakvaṃ odanaṃ pṛyasaṃ vā yūceci | tam abhyukṣyāgnāv adhiṣṭayaty |  
ā paridhānāt kṛtvā samanaṣṭārbddheṣv anteṣāsiṣu pradakṣiṇam agṇim  
pariśicyābhedhmāt samidham abhayaṇādadhātī  
imam stomam arhate jātavedase | ratham iṣa sam mahemā  
15 maṇṣayā ||  
bhadrā hi naḥ pramatir asya saṃsady | agne sakhye mā riṣamā  
vayaṃ tava || svābety |  
evam evābhayaṇā dvitīyām abhyādadhātī

20 yaśmai tvam āyujase sa sādhaty | anarvā kseti dadhate surīyam ||  
sa tūtāva nainam aśnoty aṇhatir | agne sakhye mā riṣamā va-  
yaṃ tava || svābety |  
evam evābhayaṇā tṛtīyām abhyādadhātī

śakema tvā samidham sādhaty dhīyas | tve devā havir adanty  
ānutam ||

25 tvam ādityān ā vaha tām hy ūsmasy | agne sakhye mā riṣamā  
vayaṃ tava || svābety |  
evam evābhayaṇā caturthīm abhyādadhātī  
tat te bhadraṃ yat samiddhaḥ sve dame | somāhuto jarase  
mṛṇayattamaḥ ||

30 dadhāsi ratham draviṇam ca dāśuse | agne sakhye mā riṣamā  
vayaṃ tava || svābety |  
evam evābhayaṇā pañcamīm abhyādadhātī  
taṃ tvā samiddhir aṅgīro ghr̥tēna vardhayāmasi | bṛhachocē  
yaviṣṭhaya || svābety |

1—4. TM *abrev.* 3. agryaṃ BJG. 5. tvām aham D. — āyusē brah-  
manavastāya TMG. 6. vedyaṣ D. 7. anaidiśyam BBe. 10. dakṣiṇas  
cottaratas codapātṛena (°pātṛe J) nidhāya BBeI. — brāhmaṇam uttaratas  
codapātṛam (uttaratodapātṛam TM) nidhāya TMG. 14. vā yūceitam adhir  
abhyukṣyāgnāv adhiṣṭīyāyaṃ nirupādhiṣṭivobhayaṃ paryageṇi kṛtvā pari-  
dhānāt kṛtvā D. 18. dvitīyām samidham ādadhātī TMG. 19. sa sādha-  
yaty TM, samādhayaty D; JB *abrev.* the *Mantra*, also the three following.  
22. tṛtīyām samidham M. — ādadhātī TMG; abhyayaṇādadhātī BJ, likewise  
1. 27 and 1. 32. 27. ādadhātī TMG.

evam evābhayaṇāikṣapāyena bhavē namaḥ svāheci śadaksareṇa pa-  
riśiṣṭā | āghṛāraprabhṛty āgnimukhat kṛtvā daivataṃ āvāhayanto  
nṛtāntaḥ pradakṣiṇam āgacchantī | trīṇ pradakṣiṇam pariyaṇī

yaśya śiṃhā rethe yuktā tvāṅghrīs cāpy anugūṇināḥ |

tam imam putrikāputraṃ skandam āvāhayāmy aham ||

5 tūṣṭu devottamāḥ kātṭikeyo || brahmaṇyaḥ putraḥ sāha mātr̥bhiḥ ||  
dhātṛā viśākhena ca viśvarūpo | juṣṭam balim sāmucero juṣasva ||

saptāhaṃ jātā yaḥ śaktiḥ septaparvam arindamam vyāghrāvṛtaṃ  
mahādhūrtam prapadye saṃśīavratam putram devaṃ varadaṃ pra-  
padye dhūrtam senām ugrasenām aparāṣutam kṛttikūṇām sadāsyam 10  
agnēḥ putram śamayair yatnuktaiś cēturmāsyaiḥ septamīm tvām  
arāyena gandhaś ca bhaktyā ca yajāma śakte vīṭam vīṭāny aśasas  
ca rājan kāmāṇs ca dhūrta prayaccha namaḥ śaṅkarāya namaś ca  
sāme namo nīlagriyāya namaḥ | kṛttikāputraḥ priyākām viniyogaḥ  
priyākām śasāḥ priyākām putrikāputraḥ priyākām bhagavān mahā- 15  
dhūrtāḥ priyākām namo nama itī | tam āyāntam anumantrayate svā-  
gataṃ punarāgataṃ bhagavate dhūrtāyaid āsanam kṛptam atṛāstām  
bhagavān mahādhūrta itī | atha kūrcaṃ arhāṇam ca dadātī bhaga-  
vato 'yaṃ kūrco darbhamayas trivṛd dharitāḥ suvarṇamayasaṃ tam  
juṣasvety | aśāśmai kaṇṇe vā camase vā puṣpaphalākṣatamīśvitr 20  
varṣīyasā tejomayenāpīdhāyāṇīyā ūpo nivedayanta ima āpāḥ śivāḥ  
śīvatamāḥ pītāḥ pītātām medhyā medhyatāmā amṛtā amṛtāśāḥ  
pādya arghya abhiśecaniyā ācamaniyā mājanīyās ca tā juṣantām

1. °pacayena na bhaye TMG. 3. pradakṣiṇam āgacchantī om. D. —  
āvāhayanti trīḥ BBeI. — paryanti BBeI TM. 5. āvāhayāmītha BBeI.  
6. brahmaṇyaṇputraḥ BeI DTMG. — mātr̥bhis ca DTMG. 7. dhātṛya D.  
svadhātṛ BJ, svābhātṛ Be. 8. saptāhaṃ jātayaś śaktis DT, jāto yas MG.  
— jītyasāktisaptaparvam (°vayam BBe) arindama (Iraṇdam Be, Iraṇdamā  
B) BBeI, saptāhājūti and arindamāḥ *variants* in D. — vyāghrābha MGB,  
vyāghrādha B, vyāghradhata J, vyāghrābha T (*under* vyāghrābha° *there*  
is written jagrāha°). 9. maham dhūrtam BJ, mahādhūrta G, mahā-  
dhūrta M, mahāvāradavaparaḥdhūrtam T. — putram: *thus* MTG (T *has a*  
*second reading*: purandaram), parām D, purāṇam BBeI. 10. dhūrtasenam  
BBeI TMG. — aparāṣutam J, parāṣutam B, aparāṇam sutam M, suvarṇasutam  
T. — sadāsyam BJ. 11. tvām arāyē gantāś ca D, tvārbhayaṇam  
gantāś ca G, tvām urāyāna M, urāyena T. 12. yajāmahe śukto (śakte  
T) vīto (om. T) vīṭāny aśasāḥ ca TMG, yajāma śukro (śukle J) vīto vīṭāny  
arāśas ca jana (arāśas cījana J) BBeI. 13. dhūrtāḥ prayacchata D.  
14. sthāme D, śāmbhīya nīc° T. — kṛttikāputrāya D. — api niyogaḥ BM,  
api vā niyogaḥ G. 15. priyākām śasāḥ om. M., viśākhāḥ D. — kṛttikā-  
putraḥ DMGT. — bhagavān mahādhūrtāḥ om. D. 17. punarāgamanam BBe.  
18. bhagavato 'yaṃ kūrco arhāṇāḥ (kūrcoṇāṇāḥ M) ca bhagavato 'yaṃ MG.  
— darbhamayaḥ kūrco trivṛd BBeI. 23. ca om. TMG. — juṣantām prati-  
gṛhyatām BBeI TMG (*cp.* II, 13: 2. 25; II, 16: 8. 6; III, 10: 24. 12).



prāṭigrihyantāṃ prāṭigrihṇātū bhāgavān mahādhitūrta iti mātṛjyaty  
 āpo hi sñhā mayobhava iti tīrthhir hiraṇyavarāṇāṃ śucayaṇ pāvaka  
 iti cātserbhīṇ pavaṃmāṇāṇ suvarjāna ity eṇāmāpavākema! mājariyivā  
 pradaksīṇam āvṛtya pratyāṇi āvṛtya jaghanenāḡnim upaviśyānvarāb-  
 5 dhesy ājyābūtīr juhōti skandāya svāhā kumārāya svāhā bhṇāya  
 svāhā hiraṇyacūdāya svāhāṅgrīnase svāhā guhāya svāhā bhadrāsenaīya  
 svāhā nīlagriyāya svāhā bhavarputrāya svāhā dhūtṛyāya svāhā pāsū-  
 bhūve svāhā sāsṭhiyai svāhā viśākṇīyā svāhā sanatkumārāya svāhā  
 skandapārsadebhyaṇ svāhā sāsṭhipārsadebhyaṇ svāhety etair eva nā-  
 10 madheyaiṇ pūrvarāthe juhōty!

uttarārdhāt svīṣṭakṛtam avadāyāntalparidhiḥ sādāyitvopothhāya dai-  
vataṁ arcayati gṇadharpuspadhūpedipair annusmai namo 'musmai namā-  
iti | phalodakenāmūṇ tarpayāmy amuṇ tarpayāmitī | annenāmusmai  
svāhāmusmai svābety | atra namsayati yaṇ kāmāṇ kāmāyate taṇ  
15 me kāmāḥ samrddhātūṇ tasmīn kāme samrddhe droṇam upa-  
riṣyāmi kāmāṇ vardhayatv iti | kāme samrddhe droṇāṇnam upa-  
riṣyaty | athainam upatiṣṭhate

namo bhagavata iti guhyo guhyapatir guhah  
vasur vasupatir namo dhūrtasvāmī prasīdatu ||  
mahāśaśi mahātejō mahāseṇo mahārūpah |

maṇātaphā me bhaktasya pratiṅṇātvaṁ imaṁ balim || ity!

athopaviṣya svaṣṭakṛtaṁ hutvopothāya devaṁ pravāhayanto nṛtyantas  
trir apasalaḥ pariyānti

siṃhavyāghrasamā

siṃhavyāghrasamāyuktaḥ saratho rathināṃ varaḥ |

25 prayatu bhagvān dhūṛtaḥ priyavāñiḥ priyaṅkaroṇ || nama ity  
athopaviśya jayaprabhīti siddham ā dhenuvatrapradānād | atmanām  
prākīrteṣu ādya śirasi nidhāy vabhyathamanteṃsu praplāvyaśisfair  
gandhamāyair ātmānam alamkṛtya pratisarṇeṇ badhnāt

adityā sukrataṁ sūtrama indreṇa trivṛtaṁ kṛtaṁ |

30 asvibhām grāhito grāthir brahmaṇā pratisaram kṛtam ||

1. māṇḍyacy om. D. 2. tiṣṭhir ... etenānuvākenu om. Mg. 4. pra-
- tyaṇḍi ādrutya TM, om. Be. 5. upajñoti TMG. — bālāja DT.
6. bhadrāsantya T. 7. mlavāsṭya B. — paśūpṭyaye TMG, and variant D. —
9. sāṣṭhyāṇi pārsadehyah B. 10. meksanenopahātām pūrvarṇde D. —
- pūrvarṇde .... arcavatī om. BbeJ MG. 11. devatām arcavatya eharī eva
- nāmadheyaṇi gandha° D. 12. gandhapuṣpadhūpadpāṇām phalodakentumamai
- namo 'mūṣmai nama ity aṇṇenāmuṣmai svāṇṇmuṣmai svāṇṇeti phalodakenā-
- muṇi tarpayāmy amuṇi tarpayāmiṭi BbeJ. 14. GM add.: tilodakentūmun
- tarpayāmy amuṇi tarpayāmiṭi. — nātra TMGB, tāt atra J, tāt na Be.
18. namo bhavadhava iti guho guhyapatir bhavaṇḍ (guhah BbeJ) DBBeJ.
21. me: *thus* D; mama TMG BbeJ. 22. dāvatām DBBeJ. 24. 'saṃyuktah
- BbeJ, simhanevyaghrasanyuktas T. 27. prātimām T. 29. adityādhikī-
- tām BbeJ, adityā kṛtām TMG. 30. gṛandhi TM, gṛandhir D.

abhiṣṭarāṃ ca kharavāṃ ca yac ca me duṣkṛtāṃ kṛtām |  
sarvato me bhayaṃ nāsti yāvat sūtrāṃ dharisyati || ity

atihānyouyam apañ pratiṅgrāhyante prīyatām bhagavān mahādhitṛta  
 ity! atha pakvād upādīya prāśnāti! na stīrikumārāḥ prāśnyus! tasya  
 prāsanaamatra āyur asi vīsvāyur asi sarvāyur asi sarvam āyur asi  
 sarvam ma āyur bhūyāt sarvam āyur geṣam iti! prāsāyūpa ācam-  
 yātmānaṁ pratyabhiniṁsate yata indra bhayāmāhe svastīnā vīsās  
 pañ itī dvitīyām! punaḥ punar avokṣēyanta āyusyaṁ varcasyaṁ  
 rāyasposam rāksoghaṇaṁ svastyāyanam pddhir ity! ānutānukṛtīr  
 vyākhyāto bahirātānukṛtī! devam āvāhya gandharvuspadhūpadī-  
 pāmaphalodakair abhyarcya namaskṛtya pravāhyante! dhṛtābalin  
 caturṣu māseṣv evaṁ yajāmānās cāturmāsyaṁ phalam avāpnōtīti  
 ha smāha bauddhāyanah.

1. sarvaṇi ca D. — yatra me B. 2. sarvato vai Bc. — putraṁ Bc  
3. bhagavān dhurta Bf. 4. na stikimānaṁ prāsūyātām D. 5. tatpū-  
ṣṇamatra DBB. — TMGD *abhev. the Mantra*. 6. nanyā jatharaṁ  
abhimīṣati D. 7. avekṣyānta BcM, "ante G, avyokṣyānta T, avekṣā-  
yanta (?) B, avekṣya J. 8. rāgaspoṣaṁ om. DBB. — riddhaṁ D-  
10. daivatam D, daivatām B, devatām Be. 11. dhṛtibalis caturmāseṣv  
TMG. — caturṣu caturṣu māseṣv D. 13. bhagavān bodhīyanaḥ D.



## TRANSLATION.

## PRAŚNA II.

## Adhyāya 13.

Now we shall explain the ritual for the consecration of Viṣṇu<sup>1)</sup>. On the twelfth or eleventh (day) under Śravaṇā or [under . . .], and whichever other lunar mansions are auspicious, on these (occasions the ceremony has to take place).

5 On the preceding day he should serve food to an even number of Brāhmaṇas, and should cause them to say: "An auspicious day! Hail! Good luck!" He should make at nightfall (of that day) an image of Viṣṇu, resting on gold, with the five products of a brown cow, with gold, barley, blades of Dūrṇā grass, and leaves of Ficus Religiosa and Butea Frondosa; and he should sprinkle it with water, (reciting the three (verses): 'vṛpo hi śīhā mayobhuvah', etc. (TS, IV, 1, 5, b), the four (verses): 'hiraṇyavarūṇāḥ śucayaḥ pāṇakāḥ', etc. (TS, V, 6, 1, a), (and) the chapter 'pavamaṇaḥ suvarjānaḥ', etc. (TB, I, 4, 8), with the Yājñyis.

15 Barley and blades of Dūrṇā grass, mixed with flowers, fruit and unhusked grain he lays down at the feet (of the image, reciting the verse): 'idaṁ viṣṇur vi cakrame', etc. (TS, I, 2, 13, e). He ties a cord (round the right hand of the image, with the verse): 'rak-  
sohaṇam vājīnam', etc. (TS, I, 2, 12, g).

20 Then (he covers the image) with a (new) unwashed garment, crowns it with a wreath of Kuśa grass, and leaves it during the night in one of the following: a river, a pool, a waterfall, a pond, or a sacred bathing place, (after having recited the verses) 'ava te  
bheḡaḥ', etc. (TS, I, 5, 11, i), (and), 'ud utamam', etc. (TS, I, 5, 11, k) 2).

25 Now on the following morning four Brāhmaṇas, having bathed, and having clothed themselves in a (new) unwashed garment, should set up the image, (reciting the verse), 'ut tiṣṭha brāhmaṇas pate', etc. (TĀ, IV, 2, 1).

Then he should establish it in a pure place.

1) Cp. Appendix I.

2) Cp. Appendix II.

Taking the cow's urine, with the Gāyatrī; the cowdung, (with the text) 'gandhadhātvaṁ' (TĀ, X, 1, 10); the milk, (with the verse) 'ā pyāśasva' (TS, I, 4, 32); the sour milk, (with the verse) 'dadhikrāvṇaḥ' (TS, I, 5, 11, b); the clarified butter (with the formula) 'śukram asi, jyotiṣi asi' (TS, I, 1, 10, o); the decoction of Kuśa grass (with the formula), 'devasya tvā' (TS, VII, 1, 11, a).<sup>1)</sup> These are called the five products of the cow.

Here he says:

'Of a brown cow the milk is best, of a white one the sour milk, of a red one the clarified butter is best, of spotted and black ones 10 the two remaining products.'

With that (mixture, the pañcagavya), he bathes (the image, reciting the eight verses beginning with), 'vā vo rājānam' (TS, I, 3, 14, b—i).

With a jar filled with a decoction of the bark of all trees used in 15 sacrifice, (namely), śami (Prosopis Spicigera), palāśa (Butea Frondosa), khadira (Acacia Catechu), bilva (Aegle Marmelos), aśvattha (Ficus Religiosa), vīkaṅkata (Flacourtia Sapida), nyagrodha (Ficus Indica), panasa (Artocarpus Integrifolia), amra (Mangifera Indica), śirīṣa (Acacia Sirissa), and udumbara (Ficus Glomerata), he sprinkles 20 the image, reciting this (chapter), 'asvatthe vo niśadanaṁ' (TS, IV, 2, 6, e—u).

With a jar filled with pearls, jewels, silver, and copper, immersed in water, he sprinkles (the image), reciting the above-named (verse), 'hiraṇyavarūṇāḥ', etc. (TS, V, 6, 1, a).

With a sharp (instrument of) gold he should form the eyes<sup>2)</sup> (with the formula), 'tejo 'si' (TS, I, 1, 10, d).

Now having performed the ceremonies from the marking off of the place of sacrifice, up to the end of the Agnimukha, he offers burnt oblations, cutting off portions of the cooked food, reciting 30 the two (verses), 'viṣṇor nu kam', etc. (TS, I, 2, 13, i), and 'pāro mātrayā', etc. (TB, II, 8, 3, 2).

Reciting the Puruṣa-hymn (TĀ, III, 12) he should offer oblations of clarified butter; (reciting the verse), 'idaṁ viṣṇur vi cakrame', etc. (TS, I, 2, 13, e) he should touch both feet (of the image).

Again he should offer oblations with that (same hymn; reciting the verse), 'viṣṇor nu kam', etc. (TS, I, 2, 13, i) he should touch the place of the navel (of the image).

1) The same verses: BDh, IV, 5, 12; BGṛps, V, 3, 10 (in D). Likewise in nearly the same form: Matsyapurāṇa, adhy. 267 (*devasyaṇṇanam*), sl. 5—6.

2) Cp. Appendix III.



Again he should offer oblations with that (same hymn; reciting the verse), 'ato devā avantu naḥ', etc. (RV, I, 22, 16)<sup>1</sup> he should touch the head of the image.

Again he should offer oblations with that (same hymn, and) he should then touch the whole body (of the image), reciting the Puruṣa-hymn.

At the end of the sacrifice he should place (the image) in a standing position (reciting the verse), 'ud u tyaṃ jātavedasam', etc. (TS, I, 2, 8, 9); he should take it into the temple of the god reciting the Śākuna-hymn<sup>2</sup> ('kanikradat', RV, II, 42), he should lay down pearls, jewels, coral, gold, and silver on the pedestal, and he should place Viṣṇu (on the pedestal, reciting the verse), 'ato devā avantu naḥ', etc. (RV, I, 22, 16).

Now he places in readiness<sup>3</sup> perfume, flowers, incense, and a lamp, stands before (the image), and performs the invocation, with the Vyāhritis, preceded by the syllable 'Om', singly and in combination: 'Om bhūḥ, I invoke Puruṣa, Om bhuvah, I invoke Puruṣa, Om suvah, I invoke Puruṣa, Om bhūr, bhuvah, suvah, I invoke Puruṣa'.

Thus having invoked (the deity), he sprinkles (the image) from a jar filled with water and pearls. 'By means of the Prāṇava he should support the Brahman'<sup>4</sup>, thus it is declared in the Veda.

With the Prāṇava he offers (the god) a bundle of Kuśa grass (as a seat).

From a jar which contains (water and) Durvā grass, Evolvulus Alsinoides, Panicum Frumentaceum, and lotus leaves, he offers the water for washing the feet<sup>5</sup>.

From a jar which contains (water and) a mixture of cardamom, cloves, Pimenta Acris, and camphor, he offers the water for rinsing the mouth.

As arghya he offers: water (and) milk, with tips of Kuśa grass, unhusked barley corns, and white mustard seeds.

The water for washing the feet, the water for ācamana and the arghya he offers (with the formula), 'These waters are beneficial, very beneficial; clean, very clean; pure, very pure; immortal, nectar, fit for pādya, for ācamana, for arghya; may they be welcome, may

they be accepted, may the Lord, the great Viṣṇu, accept (them), adoration to Viṣṇu.

(Reciting the verse), 'idam viṣṇur vi cakrame', (TS, I, 2, 13, 6) he unties the cord.

He performs obeisance to the deity, and then gives the perfume, (reciting), 'These perfumes are beautiful, heavenly, adorned with all perfumes, purified by Kuśa grass, purified by the rays of the sun. May it be accepted, may the Lord, the great Viṣṇu, accept it; adoration to Viṣṇu'.

He gives the garland, (reciting), 'These garlands are beautiful, heavenly, adorned with all garlands, purified by Kuśa grass, purified by the rays of the sun. May it be accepted, may the Lord, the great Viṣṇu, accept it; adoration to Viṣṇu'.

He gives the flower, (reciting), 'These flowers are beautiful, heavenly, adorned with all flowers, purified by Kuśa grass, purified by the rays of the sun. May it be accepted, may the Lord, the great Viṣṇu accept it; adoration to Viṣṇu'.

He gives the incense, (reciting), '(This) incense is the sap of trees, rich in incense, the best incense, to be smelled by all creatures; let this incense be accepted. May the Lord, the great Viṣṇu, accept it, adoration to Viṣṇu'.<sup>1</sup>

He gives the lamp, (reciting), 'Light, brightness, and splendour, always dear to the gods, may this lamp, shining on all creatures, be accepted. May the Lord, the great Viṣṇu, accept it, adoration to Viṣṇu'.

Now he gives flowers, pronouncing the twelve names. Having satiated the god with these same (names, he should offer as) oblations, boiled rice with sesamum seeds, rice milk, boiled rice with treacle, and boiled rice with curcuma.

The rice milk he should offer (with the formula), 'pavitraṃ te 30 vitānam', etc. (TĀ, I, 11, 1). Of the boiled rice with treacle he should offer a full dish, poured over with ghee. He should offer an oblation of ghee mixed with boiled rice and sesamum, (with the formulas), 'To Vasudeva svāhā; to Saṅkarsaṇa svāhā; to Pradyumna svāhā; to Aniruddha svāhā; to Śānti svāhā; to Śrī svāhā; to Sara- 35

1) The hymn does not occur in the texts of the Black Yajurveda.

2) Cp. Vaikh. Gs. IV, 11; (Appendix, p. 61.9).

3) This translation of *ākāṣanmukhī* is uncertain.

4) This seems to be a quotation from an Upaniṣad, cp. Introd. p. xxix, note 2.

5) For this sūtra and the two following cp. Appendix IV.

1) This verse occurs very often, with slight variations. The Nirṇayasindhu p. 169 has *vanaspatisvobhāto gandhāḍhyo*, etc.; the Skandapurāṇa (Bombay ed.) vol. VI, adhy. 239, 46: *vanaspatisvato dhyo gandhāḍhyo*, etc. Thus likewise the Matsyapurāṇa, adhy. 267, 26, where the second line runs: *mayā nīteho bhaktiā dhīyo yaṃ pratyigṛhyatām*. A different version: Varāha-Purāṇa, adhy. 118, 44b—45a (*devopacīrvandhī*).



svāhā; to Puṣṭi svāhā; to Viṣṇu svāhā; (and the verses), 'viṣṇor nu kam', etc. (TS, I, 2, 13, <sup>2</sup>), 'tad asya priyam', etc. (TB, II, 4, 6, 2), 'pra tad viṣṇuḥ', etc. (TB, II, 4, 3, 4), 'paro mātṛayā', etc. (TB, II, 8, 3, 2), 'vi cakrame', etc. (TB, II, 4, 3, 5), 'trir devaḥ', etc. (TB, II, 4, 3, 5), (and) with the twelve names (in the formula), 'To (god) so and so svāhā, to (god) so and so svāhā'.

(The ceremonies) which begin with the sacrifice to Agni Sviṣṭakṛt, and end with the gift of a fee (consisting of) a cow are known, (and have now to be performed).

10 Now he performs the Bali-offering of all oblations, (saying), 'Thee, the only one, the first created, the Puruṣa, existing of old, Nārāyaṇa, the all-creating, we worship with sacrifices. For thou art the performed sacrifice, (thou art the sacrifice) to be performed. Accept the sacrifice by thyself in thyself'.

15 Now he lays down in front of the fire on Aśvattha leaves the remains of the offering <sup>1</sup>, (saying), 'Bhūr, Bhuvār, Suvaḥ, Om'.

Twice or four times he circumambulates (the image and) the fire, turning his right side towards it, (saying), 'Adoration to Viṣvabhu; adoration to Sarvabhu; adoration to the Ātman; adoration to the 20 Paramātmā'.

A religious student or a householder should feed with boiled rice with curcuma twelve Brahmanas, who have restrained their passions <sup>2</sup>. This is the ritual for the consecration.

### Adhyāya 14.

Now we shall explain the rite of the daily worship of Mahāpuruṣa. Clean and pure (himself), he should in a pure and suitable place, which he has smeared with cowdung, make an image (of the god), and having worshipped that with unhusked barley-corns and flowers in due quantity, together with flower-water, he should invoke Mahāpuruṣa (with the formula), 'Om bhūh, I invoke Puruṣa; Om bhuvah, I invoke Puruṣa; Om suvaḥ, I invoke Puruṣa; Om bhūr, I invoke Puruṣa; I invoke Puruṣa'.

Having invoked (the god), he should give him a seat of Kuśa grass, (with the formula), 'May the Lord Mahāpuruṣa come hither'.

1) The practice of laying down the remnants of the offering on the leaves of a particular tree, generally with a Mantra addressed to Rudra, is exclusively found in Baudhāyana. Cp. III 6, III 15, and W. Geland, Über das Rituelle Sūtra des Baudhāyana (Leipzig 1903), p. 34.

2) This sūtra shows that the consecration may be performed by a Brahmacarin as well as by a Gṛhastha, for the person who provides the Brahmanas with food is the same as the one who performs the ceremony.

Having consecrated the sacrificial vessel by reciting the verse addressed to Sāvitrī, and having cleaned it, (he should fill it), straining the water through the pavitra <sup>1</sup>). Again with the same (verse) having consecrated the water together with the pavitra, he should cause (the god) to look at the sun, (chanting the word) 'Om', (and holding it) as long as his breath lasts.

Of that (water) he should give the water for washing the feet, (with the verse), 'trīṇi padā vi cakrame', etc. (TB, II, 4, 6, 1).

Now having removed the remnants of the offering, pronouncing the Vyāhṛtis, he should give the arghya, (reciting the verse), 'idam viṣṇur vi cakrame', etc. (TS, I, 2, 13, <sup>e</sup>).

The water for ācamana, (reciting the verse), 'divo vā viṣṇo', etc. (TS, I, 2, 13, <sup>h</sup>).

Then he bathes him, (reciting the) three (verses), 'tपो hi śīhā mayobhavaḥ', etc. (TS, IV, 1, 5, <sup>b</sup>); the four (verses), 'hiraṇya-15 varaḥ', etc. (TS, V, 6, 1, <sup>a</sup>), (and) the chapter, 'pavamanah', etc. (TB, I, 4, 8); (then with the verse), 'brahma jajñānam', etc. (TS, IV, 2, 8, <sup>d</sup>), the verse (called) 'Vāmadevī' <sup>2</sup>, (and) the 'Yajñpavitra' (TS, I, 2, 1, 1).

Now he satiates (the god) with water, (saying), 'I satiate Kṛśāva, — 20 Nārāyaṇa, — Mādhava, — Govinda, — Viṣṇu, — Madhusūdana, — Trivikrama, — Vāmadeva, — Śrīdhara, — Hṛṣīkeśa, — Padmanābha, — Dāmodara'.

Having satiated him (while pronouncing) these names, and having sprinkled water from the left to the right with the Vyāhṛtis, he should give with the Praṇava the garment; with the Sāvitrī the sacred thread; (with the verse), 'idam viṣṇur vi cakrame', etc. (TS, I, 2, 13, <sup>e</sup>) the water for ācamana; (with the verse), 'gandhadvārām', etc. (TĀ, X, 1, 10) the perfume; (with the verse), 'irīṣvātī', etc. (TS, I, 2, 13, <sup>f</sup>) the unhusked barley-corns; (with the verse), 30 'tad viṣṇoḥ', etc. (TS, I, 3, 6, <sup>l</sup>) the flower; with the Sāvitrī the incense; (with the verse), 'ud dipyaśva', etc. (TĀ, X, 1, 4) the lamp; (with the formula), 'devasya tvā', etc. (TS, VII, 1, 11, <sup>a</sup>) the oblation of havis.

Then he should give him flowers, pronouncing the twelve names. 35 He should recite (the verses which have) 'trīṇi padā vi cakrame' as introductory verse, (and the words) 'sumṛṣṭikā bhavantu naḥ' at the end (TB, II, 4, 6, 1—3 <sup>3</sup>).

1) The pavitra consists of two Kuśa blades used as strainers.

2) Vāmadevī is the hymn, 'kayā naś citra ā bhuvāt' (TS, IV, 2, 14, <sup>a</sup>).

3) The following five verses are meant: trīṇi padā, tad asya priyam, kratvādi, imā brahma, upa naḥ sūnavah.



Then they praise him with hymns relating to Viṣṇu from the Rk, Yajus, Sāma, and Atharva Veda.

He should dismiss Puruṣa with the Vyāhritis, 'Om bhūh, I dismiss Puruṣa; Om bhuvah, I dismiss Puruṣa; Om suvah, I dismiss Puruṣa; Om bhūr bhuvah suvah, I dismiss Puruṣa, Om, may the Lord, the Great Puruṣa, depart.'

In temples which possess an image (of Mahāpuruṣa) the entire (ritual) is the same, except for the invocation and the dismissal (which are in this case not needed). 'This they declare to be the great means of obtaining prosperity', thus speaks the venerable Baudhāyana.

### Adhyāya 15.

Now I will proclaim the excellent bathing of Viṣṇu.

In front of the temple the wise man <sup>1</sup>) should make a shed for the bathing, and in the middle of the shed he should install an altar. Where the god has a permanent abode, an altar is not (needed). (1—2). Near that (altar), in the place destined for them, is the best place (of standing) of the jars. The number of these is nine; one places them while pronouncing the Prāṇava. (3). What-ever is done on this occasion, has to be performed while pronouncing the Prāṇava. The placing of the jars begins in the east and ends in the north-east. (4).

In this way <sup>2</sup>) every act has to be performed. The wise man should finally place the ninth jar in the middle, and all jars he should place on bunches of Kuśa grass, which are resting on a layer of rice <sup>3</sup>). (5—6).

On the failure of this (rice) every cultivated kind of grain <sup>4</sup>) is

1) 'The wise man', i. e. he who knows how the ceremony has to be performed.

2) 'In this way', i. e. 'pradakṣiṇam', from the left to the right. Cp. W. Caland, Een Indogermanssch Lustratiegebruik, (Versl. en Meded. der Kon. Acad. van Wetensch., Afd. Lett., 4e Reeks, vol. II, p. 276 ff.).

3) This practice is still current in South India. Cp. Bombay Gazetteer, vol. XV, part I, p. 126, (a description of the marriage-ceremonies among the Havig Brāhmanas): '... the priest worships Lakṣmi, the goddess of riches, by placing on a heap of rice piled on a plantain leaf a copper pot containing some silver or gold coins and topped with a coconut resting on mango leaves.'

4) Cp. Bṛhadaranyakopaniṣad VI, 3, 32 (ed. and transl. Böhlingk 1889): 'daśa grāmyāni dhānyāni bhavanti | vrthiyavāḥ | tilamāśāḥ | anupriyaṅgavāḥ | godhūmāś ca | masūrāś ca | khalvāś ca | khalukulāś ca |'.  
'Es gibt zehn angebaute Getreidearten: Reis und Gerste, Sesam und Bohnen.'

here prescribed (i. e. allowed). He should fill all (eight) jars with cristal-clear water, but the middle one with the five products of the cow. Then he places on all (jars) a bunch of Kuśa grass and covers them with platters. (7—8). With the nine platters, which should not be empty, he should always perform the action of these (jars), (9), putting rice corns into them.

In due order the wise man should worship all jars with perfume, flowers, etc.

Having invoked Paramātmā at the right moment with the invocation described above, having caused the god to come to the altar, 10 and then having thus worshipped him from every quarter with unhusked grain, he should place the god, whom he has caused to come, immediately on the altar, in a spot which he has smeared with another (quantity of) cowdung, (and) which is sprinkled with unhusked barley corns, grain, and rice; so that he (the god) is 15 sitting in that place, facing the east.

But in case there is a permanent abode of the god, no invocation is prescribed. (10—13).

There, in the continuous presence of the god Paramātmā, he should give in due order the seat, etc., using (as Mantra) the Puruṣa-hymn. (14).

Then seizing the (middle) jar, he should first perform the ablution. The following Mantras have to be remembered when bathing Paramātmā: the Viṣṇu-hymn (TS, I, 2, 13, d), the seven (verses, viz. the three beginning), 'tṛpo hi' (TS, IV, 1, 5, b), (and the four verses 25 beginning), 'hiraṇyavarṇaḥ' (TS, V, 6, 1, a), and the chapter, 'pavamānaḥ', etc. (TB, I, 4, 8); all these are the generally prescribed (Mantras for the bathing). (15—16). The wise man should not use any Mantra which has not been enumerated above.

Having performed in that (manner) the bathing of Puruṣa according 30 to the rules, he should give (the god) milk and food, and he should complete the rest, what may relate to the constant divine worship of the bathing with the jars. (17—18).

Three (other Mantras) are also prescribed for the bathing: after the Mantra, 'brahma jaiṇānam', etc. (TS, IV, 2, 8, d), he should 35 use (the verse called), 'Vāmadevī' (TS, IV, 2, 11, a), and the 'Yajurpavitra' (TS, I, 2, 1, 1). The chapter, 'pavamānaḥ' (TB, I, 4, 8) should always be used.

All this he should perform; at an equinoctium (i. e. at the be-

Panicum miliaceum und Panicum italicum, Weizen, Linsen, Kharva, und Dolichos uniflora.'



gining of an *ayana*, half-year), at the passage of the sun from one zodiacal sign into another, at an eclipse of sun or moon, and at the interruption of the worship (of the god) at some time or other, it should take place; also at the occasion of any other inauspicious sign, (or) after a bad, fear-inspiring dream. (19—21).

First he should perform the bathing (himself), then complete tranquillity (i.e. absence of malicious influence) will reign. At the occasion of an *ayana* he should celebrate a festival; (then) he will be freed from all his sins. (22). In this world and in the here-after his happiness increases; later he who has bathed Kṛṣṇa, the benefactor of the world, will undoubtedly be absorbed in Viṣṇu.

Thus speaks the venerable Baudhāyana.

### Adhyāya 17.

Now we shall explain the rite of the daily worship of Mahādeva. Clean and pure (himself) he should in a pure and even place, 15 which he has smeared with cowdung, make an image (of the god), and having worshipped that with unhusked barley-corns and flowers in due quantity, together with flower-water, he should invoke Mahādeva (with the formula), 'Om bhūh, I invoke Mahādeva, etc. May the Lord Mahādeva come hither?'

20 Having consecrated the sacrificial vessel by reciting the Yajus-verse, 'yo rudro agnan' (TS, V, 5, 9, i), and having cleaned it, (he should fill it), straining the water through the pavitra. Again with the same (verse) having consecrated the water together with the pavitra, he should cause (the god) to look at the sun, (chanting 25 the word) 'Om' (and holding it) until he loses his breath.

Of that (water) he should give the water for washing the feet, (with the formula), 'padyam' 1).

Now he removes the remnants of the offering, gives (him) arghya and ācamanīya, and then bathes him, (reciting) the three (verses), 30 'āpo hi śīhā mayobhuvah', etc. (TS, IV, 1, 5, b); the four (verses), 'hiraṇyavarāṇāḥ', etc. (TS, V, 6, 1, a), (and) the chapter, 'pṛyamānāḥ', etc. (TB, I, 4, 8); (then with the verses), 'brahma jājñānam', etc. (TS, IV, 2, 8, d), 'kad rudrāya', etc. (TĀ, X, 17), the 'Tvaritarudra' (TĀ, X, 16—18) 2), the 'Vāmadevi' (TS, IV, 2, 11, a), the 'Ya- 35 juhṇpavitra' (TS, I, 2, 1, 1), (and) 'āpo vā idam', etc. (TĀ, X, 22) he should perform the ablution.

1) Cp. Hir. Gs. I, 12, 18: 'The water for washing the feet.'

2) Cp. Sāyana, comm. on TĀ, X, 18 (ed. Bibl. Indica, p. 339): anenānuvā-katryenoktānām mantṛānām tvaritarudrāḥkhyā mantṛakalpeṣu prasiddhā.

Then he sprinkles water from the left to the right with the Vyāhritis, lays down the pavitra at the heel (of the image), and satiates (the god) with water, with the eight (names in the formula), 'I satiate god Bhava, — Śarva, — Īśāna, — Paśupati, — Rudra, — Ugra, — Bhima, — Mahān'.

5 'Om, adoration to Rudra, Tryambaka', (with this formula) he should give the garment and the sacred thread.

With the eight (names in the formula), 'Adoration to god Bhava', (etc.), he should give eight flowers.

With the (verses called) 'Tvaritarudra' (TĀ, X, 16—18) he should 10 give the perfume, the flower, the incense, and the lamp. The oblation of clarified butter (with the formula), 'devasya tvā', etc. (TS, VII, 1, 11, d).

(With the verse), 'tryambakam', etc. (TS, I, 8, 6, i), he should 15 sprinkle (the image with water).

Having said, 'amṛtopastaraṇam asi' (TĀ, X, 32) as introductory formula, he should lay (before the image) as havis (offering) any sweet substance which is not prohibited, (and) bulbs, roots and fruit.

Having sat down for a moment without looking (at the image), he removes the offering, (saying), 'I remove the havis (offering)'. 20 Having said, 'amṛtāpīdhānam asi' (TĀ, X, 35) as introductory formula, he should give the water for ācamana, (reciting the verse), 'tryambakam', etc. (TS, I, 8, 6, i).

Having worshipped (the god) in every way, with the eight (names in the formula), 'Adoration to god Bhava', etc., he gives the per- 25 fume, etc., (with the formula), 'Adoration to god so-and-so; adoration to god so-and-so'.

With hymns relating to Rudra from the Rk, Yajus, Sāma, and Atharva Veda, and with hymns of praise attributed to Rṣis, they extol him. 30

Making an obeisance, he dismisses (the god with the formula), 'May the Lord Mahādeva depart'.

In places where there is a (permanent) Linga (the ritual is similar), except for the invocation and the dismissal.

35 'This they declare to be the great means of obtaining prosperity', thus speaks the venerable Baudhāyana.

### Adhyāya 18.

Now we shall explain the rite of the worship of the bathing of Rudra.

First having bathed in a (holy) bathing-place, having left the



water, and having put on a (new) unwashed garment, the religious student, pure, and fully prepared (for the sacrifice), dressed in white, should make an image of *Īśāna*. Standing in a spot south-west of that (image), looking towards it, he should assign a place in himself (i. e. in his body) for the deities (to preside in, with the words), 'May *Brahman* abide in the organ of generation; may *Viṣṇu* abide in the two feet; may *Hara* abide in the two hands; may *Indra* abide in the two arms; may *Agni* abide in the stomach; may *Śiva* abide in the heart; may the *Vasus* abide in the throat; may *Sarasvatī* abide in the mouth; may *Vāyu* abide in the nostrils; may *Candra* and *Āditya* abide in the two eyes; may the *Aśvins* abide in the two ears; may the *Rudras* abide in the forehead; may the *Ādityas* abide in the skull; may *Mahadeva* abide in the lock of hair; may *Pinākin* abide in the back; may *Sūlin* abide in front; may *Śiva* and *Śaṅkara* abide on both sides; may *Vāyu* abide on all sides; may *Agni*, surrounded by garlands of flames, abide on all sides; may all deities abide in all limbs each in the right place. May they protect me.'

Having stroked his limbs in the sequence (of the text which he now recites), 'agnir me vāci śritāḥ', etc. (TB, III, 10, 8, 4), he should worship (the god) with perfume, unhusked grain, leaves, flowers, and a lamp.

Now he prays to him, (saying), 'Thou art honoured by men, by the blest, by the gods, *Asuras*, etc. I honour thee to the best of my power; favour (me) *Maheśvara*! And (with the verses beginning with), 'tryambakam', etc. (TS, I, 8, 6, 2).

Now he invokes him (with the verses), 'May the fallow steeds, the harmonious ones, bring thee hither, together with the white horses, the bright, wind-swift, strong ones, that are quick as thought. Come quickly to my offering, *Sarva*! Om'.<sup>1</sup>

In case there is a permanent (altar), the invocation is omitted. Now he gives him a seat, (reciting the text), 'sadvoṣṭānam', etc. (TĀ, X, 43); the water for washing the feet (with the text), 'bhavabhavē', etc. (TĀ, X, 43); the *arghya* (with the formula), 'Adoration to *Bhavodbhava*' (l. c.); the water for *ācamana* (with the formula), 'Adoration to *Rudra*'.

Then he bathes him with the five products of the cow, (reciting the three (verses), 'āpo hi śīṇa mayobhuvanāḥ', etc. (TS, IV, 1, 5, b);

<sup>1</sup> The verse occurs Hir. Gs. II, 8, 2. The translation is that of Oldenberg in SBE XXX.

the four (verses), 'hiraṇyavarṇāḥ', etc. (TS, V, 6, 1, a), the chapter 'pavamānaḥ', etc. (TB, I, 4, 8); (and the verses) 'brahma jaijñānam', etc. (TS, IV, 2, 8, d); 'kad rudrāya', etc. (TĀ, X, 17); 'sarvo vai', etc. (TĀ, X, 16); 'kayā naś citra ā bhuvat', etc. (TS, IV, 2, 11, a; cp. p. 33 note 2); 'āpo vā idam', etc. (TĀ, X, 22); with these verses he performs the ablution.

Then he satiates (the god) with water, with the eight names), 'I satiate god) *Bhava*', etc.

(With the formula), 'Adoration to *Vāmadeva*'<sup>1</sup>), he offers the garment; (with) 'Adoration to *Jyeṣṭha*, the sacred thread; (with) 10 'Adoration to *Rudra*, the water for *ācamana*; (with) 'Adoration to *Kālā*, the perfume; (with) 'Adoration to *Kālārikaraṇa*, the unhusked grain; (with) 'Adoration to *Balarikaraṇa*, the flower; (with) 'Adoration to *Balapramathana*, the incense; (with) 'Adoration to *Sarva-bhūtadamaṇa*, the lamp; (with) 'Adoration to *Manomana*, the 15 *naivedya*, at the right moment. Then he offers him eight flowers, with the eight *Mantras*, 'Adoration to god *Bhava*', (etc.).

Then he worships the *Rudra*-manifestations of (the god, reciting the text), 'aghorebhyo 'ha ghorebhyah', etc. (TĀ, X, 45).

Then he should mutter the *Rudragāyatrī*, (viz.), 'tat puruṣāya 20 vidmahe', etc. (TĀ, X, 46). He should recite this *Rudragāyatrī* one thousand times, (or) one hundred times, (or) any number of times, (but) at least ten (times).

He then pronounces the blessing (with the verse), 'īśānaḥ sarva-vidyānām', etc. (TĀ, X, 47).

Now pouring water from a jar with a continuous stream on the head of (the image), he should mutter the eleven chapters (beginning with), 'namas te rudra manyave', (*Śatarudriya*, TS, IV, 5, 1—11); the three chapters (beginning with), 'sarvo vai rudraḥ' (TĀ, X, 16); the five chapters (beginning with), 'imā rudrāya' 2), and 30 other *Mantras* relating to *Rudra* he should mutter, as many as he knows.

Thus he should mutter eleven times.

At the end of every muttered passage he should mutter a single one of the eleven chapters (beginning with), 'agnāvīṣṇu sajjoṣaś' 35 (TS, IV, 7, 1—11).

<sup>1</sup> The following series of *Mantras* occurs TĀ, X, 44, where 'śreṣṭhāya namaḥ' is found after 'jyeṣṭhāya namaḥ', and 'balāya namaḥ' after 'balavi-karaṇāya namaḥ'.

<sup>2</sup> 'imā rudrāya' is not TS, IV, 5, 10, c, sqq., as the text has there, 'imāṁ rudrāya'; the other *Samhitās* (RV, I, 114; VS, 16, 48) have 'imā'.



At the end of all (ceremonies) he should again worship (the god).  
The (manner of) worship has been explained (above).

This rite of worship of the bathing of Rudra should be performed by one who is desirous of the destruction of sin, of deliverance from illness, of prosperity, of absence of passion, of deliverance (of the soul), of long life, and of health. Acting thus he obtains all these (blessings).

As naivedya he gives a great oblation (consisting of) rice boiled in milk, etc.

His teacher he presents with a fee of ten cows with their calves, adorned with gold, together with a bull; in the absence of these he should give a fee (consisting of) one cow.

Thus speaks the venerable Baudhāyana.

### Adhyāya 19.

Now we shall explain the rite of the second consecration.

Under the above-named Nakṣatras, and whichever other Nakṣatras are auspicious, in the bright half of the month, during the northern course of the sun, in the beginning of the spring or the other seasons, in case he has consciously interrupted the adoration of (the god), who has been consecrated before, during one or two days or 20 during one or two months, or in case he has touched a Sūdra or a woman during the menses or such like, (on these occasions he should perform the ceremony).

On the day preceding (it) he should serve food to an even number of Brāhmanas, and should cause them to say, 'An auspicious day!

25 Hail! Good luck!

Having placed (the image) in water at nightfall, (and having left it there during the night), he should on the following morning raise it, and he should place (near it) two jars, filling the one with the five products of the cow, and the other with clear water in which 30 nine pearls have been placed.

Thereupon he should bathe (the god).

Having bathed (him, reciting) the Puruṣa-hymn and the Mantra relating (to the god he worships), he should offer him eight thousand or eight hundred or twenty-eight flowers.

35 Having worshipped to the best of his ability, he should offer rice boiled with treacle.

If he acts thus he obtains absence of evil influence.

The bathing has to take place in case one has wilfully interrupted the worship.

It is declared that welfare and prosperity fall to the share of one who acts thus.

In this way he should consecrate (the image) with the Mantra of the second consecration<sup>1)</sup>.

Thus speaks the venerable Baudhāyana.

### Adhyāya 22.

Now at the performance of Pūjā of the two great gods, the offering of a seat, of water for washing the feet, of arghya, and of water for ācamana, everywhere takes place with (the recital of) the two (verses), 'trīṇi padā vi cakrame', etc. (TB, II, 4, 6, 1), (or), 'tryambakam yaṅāmahe', etc. (TS, I, 8, 6, 2), in accordance with the 10 characterizing word<sup>2)</sup>. And the Pūjā of these two (gods) is performed everywhere in observance of the instructions (originated) from the (religious) practices of the three highest castes, as there does not exist a prohibition which is generally accepted.

Thus spoke Baudhāyana.

.....<sup>3)</sup> (then) he becomes the companion of these two (gods), and dwells in their world.

If he acts thus (during a period) exceeding thirty years<sup>4)</sup>, then he attains, with his people, to the highest abode of the two gods, called Brahman.

One who is devoted (to the gods), and those who know thus<sup>1)</sup>, should give to (the person) who teaches (him this Pūjā), or to the one who performs it (for him), if he is a Brāhmana, one hundred māśas (of gold); if he is a Kṣatriya, he should give him one thousand; if he is a Vaiśya, he should give in proportion to his charity. 25 No woman or Sūdra should perform (this Pūjā).

If they perform (it), (then only) in case they have obtained their

1) Perhaps one ought to read here: 'evam punaḥpratiṣṭhām mantrena pratipūdayat'. All MSS have 'punaḥpratiṣṭhāmantrena'; the reading 'pratipūdayat' is found in TMG. The translation would be: 'In this way he should accomplish the renewed consecration with a Mantra'. But even so the meaning of this Sūtra remains obscure.

2) Therefore the first verse for Viṣṇu, the second one for Śiva.

3) The words, 'evam pratiṣṭhāya vā kuryāt' are evidently corrupt.

4) The expression, 'ya u cañad...' occurs very often, e.g. TB, III, 9, 30, 2, 'yo 'śvamedhena yajāte ya u cañam evaṃ veda'; Baudh. Śr. XVIII, 53: 414, 18, 'sūryācandramasor eva tat sūryaṃ salokatām ānuvanti ya etenāyanena yanti ya u cañad evaṃ viduh'. It became stereotyped, and was used wrongly in the text above. Cp. BDh, III, 8, 31, 'ya u cañad adhte, where 'ca' is redundant.



independence. (Thus according to the *Ācārya* <sup>1</sup>) (i. e. *Bauddhāryana*). If a *Brāhmaṇa* (performs this *Pūjā*) for (a woman or *Śūdra*) who are independent, then he loses his caste, even if he is without means of subsistence, (according to *Śālikī* <sup>1</sup>).

5 Now he may perform *Pūjā* for the two gods at will, under any circumstances: in the water, or on a *sphaṇḍila*, or near images; having performed everything he should worship (them), but he should not be negligent (in this respect).

In the absence of (a suitable) place or means, he should perform 10 (the ceremonies) in a public place, or he should (only) mentally worship (the god).

Thus speaks the Lord:

'When any one offers to me in devotion a leaf, a flower, fruit, or water, I accept this pious offering of one who is devout in mind' <sup>2</sup>.

15 Bowing devoutly he should mentally recite these *Mantras*.

He should not neglect, however, (to worship the two gods with) whatever is agreeable to either of them. (Then) he becomes absorbed in them, and lives in their world.

The person by whose aid he performs the worship of the two 20 (gods), — unless it should be his son, his disciples, or his wife, — him he should give a golden conch (in case *Viṣṇu* is worshipped), or (an image of) a bull mounted on gold; (the latter is) the fee (for the worship) of *Rudra*. Thus speaks the venerable *Bauddhāryana*.

For performing the consecration (of the image), or for performing 25 the bathing, he should provide the teacher with all requisites, and he should give him a fee (consisting of) eleven cows. Thus *Śālikī*.

PRAŚNA III.

### *Adhyāya* 3.

Now we shall explain the rite (of the worship) of *Durgā*.

Every month, in the forenoon of the day on which the moon stands in conjunction with the *Kṛttikā*s, placing ready the requisites (for the 30 worship, viz.) the sacred thread and red lotus flowers, preparing with

1) Bühler, SBE XIV, p. xl note, mentions *Ācārya* and *Śālikī* as names of teachers. It is highly probable, however, that by '*Ācārya*' *Bauddhāryana* himself is meant. A complete list of names of teachers mentioned in the *Bauddhāryana-Sūtra* is given by W. Caland, *Über das Rituelle Sūtra des Bauddhāryana*, p. 35 (cp. p. 5 ff.).

2) *Bhagavad Gītā* IX, 26; transl. by J. Davies, 4th ed., London 1907.

cowdung a quadrangular *sphaṇḍila* <sup>1</sup>), 'a bull's hide' in size, sprinkling it, being cloaked with purity, he should invoke *Bhagavatī*, (reciting the verse), '*jāta vedase*', etc. (*TA*, X, 1, 16), (and with the formula), 'Om, I invoke the noble consort of *Rudra*'.

Having thus invoked her, he offers (her) a bunch of *Kuśa* grass 5 (as a seat, reciting the verse), '*tām agnivarṇam*', etc. (*TA*, X, 2, 1).

He offers (her) the sacred thread (with the verse), '*agne tvam pārayā*', etc. (*TS*, I, 1, 14, m), (and then) bathes her, (reciting the) three (verses), '*āpo hi spha mayobhuvah*', etc. (*TS*, IV, 1, 5, b), the four (verses), '*hiraṇyavarṇah*', etc. (*TS*, V, 6, 1, a), (and) the 10 chapter, '*pavamānaḥ*', etc. (*TB*, I, 4, 8).

Having bathed (her), he worships her with the eleven names, 'to *Āryā*, to *Raudrī*, to *Mahākālī*, to *Mahāyoginī*, to *Suvārṇapūṣṭī*, to *Vedāsankṛtī*, to *Mahāyajñī*, to *Mahāvaiṣṇavī*, to *Mahābhagavatī*, to *Manogamī*, to *Śaṅkha dhārīṇī*' (and) with perfume, flowers, incense, 15 and a lamp.

Having worshipped (her) with these names (in the formula), 'Adoration to goddess so-and-so; adoration to goddess so-and-so', he offers an oblation, (reciting) the *Sāvitrī*, (and with the formula), 'To the adorable goddess *Durgā* I offer this oblation'.

Offering the remainder as a burnt-oblation, he should mutter the five *Durgā* (verses; i. e. '*jāta vedase*', etc.; *TA*, X, 64—68), and ten times (the formula), '*svastī*'. He should mutter (also the verses beginning with), '*jāto yad agne*' (*TS*, I, 5, 11, e), '*vasat te viṣṇo*' (*TS*, II, 2, 12, <sup>7</sup>), '*vāstoḥ pate*' (*TS*, III, 4, 10, a or b), '*evā van- 25 dāva*' (*TB*, II, 5, 8, 4), '*a no niyudbhīḥ*' (*TB*, II, 8, 1, 2), '*hiraṇyavarṇo abhayaṃ kṛnoḥ*' (*TB*, II, 8, 4, 1), '*aśvāvatiṃ*' (*TS*, IV, 2, 6, o), '*tvam varuṇa uta*' (*TB*, III, 5, 2, 3), '*bṛhaspate yuvam indrāś ca vasvaḥ*' (*TB*, II, 5, 6, 3), '*svastī na indro vṛddhaśravāḥ*' (*TA*, I, 1, 1), with (?) the eleven chapters (beginning), '*śaṃ ca me mayas ca me*' (*TS*, IV, 7, 3) <sup>2</sup>.

Having removed the oblation (while reciting) the *Sāvitrī*, (and with the formula), 'I remove the oblation for the adorable goddess *Durgā*', he should give the remainder to *Brāhmaṇas*.

1) Bühler remarks on *Bdh.* III, 9, 4 (SBE, XIV, p. 307, note): "A *sphaṇḍila* is the raised mound, four fingers high, which is used as an altar for the *Ghṛya* ceremonies. Regarding the term 'a bull's hide', see *Viṣṇu* XCII, 2." Jolly notes in his translation of the passage mentioned (*Viṣṇusmṛiti*): "Nandapāṇḍita defines 'a bull's hide' as a measure of surface 300 *Hastās* long by ten *Hastās* broad". This can hardly be the size of a *sphaṇḍila*.

2) Perhaps the eleven chapters *TS*, IV, 7, 1—11 are meant: '*agnāvīṣṇuḥ sajoṣaṣṭī*, etc. (*Op.* II, 18, p. 39, l. 35).



During a year he should worship (her in this way).  
'All desires will be fulfilled (of one who acts thus).'  
Thus speaks the venerable Baudhāyana.

#### Adhyāya 4.

Now we shall explain the rite (of the worship) of Upasruti.

5 On Sunday or on Tuesday, on the fourth, eighth (or) fourteenth day under Bharanī or Kṛtikā, (the worship) should be performed. Fasting, (keeping) pure, (and) abstaining from sexual intercourse on the preceding day, he should towards the evening put fuel on the fire, strew (Kusa grass) around (it), and, standing south of it, 10 he should invoke Upasruti, (with the formula), 'Om bhūh, I invoke the goddess Rātri; Om bhuvah, I invoke the goddess Upasruti; Om suvah, I invoke the goddess Mahārātri; Om bhūr, bhuvah, suvah, I invoke the goddess Mahākālārātri'.

Having invoked (the goddess), he bathes her, (reciting the) three 15 (verses), 'apō hi sīhā mayobhuvah', etc. (TS, IV, 1, 5, b), the four (verses), 'hiraṇyavarṇah', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānah', etc. (TB, I, 4, 8).

Having bathed (her), and adorned (her) with perfumes, dark-coloured flowers, incense, and lamps, he strains the clarified butter, 20 and offers it as a burnt oblation, (with the formula), 'To the goddess Rātri svāhā; to the goddess Upasruti svāhā; to the goddess Mahārātri svāhā; to the goddess Mahākālārātri svāhā; to Nisā svāhā; to Kṣapā svāhā; to Kṛṣṇā svāhā; to Andhakāṇī svāhā; (and) with the two (verses), 'yata indra bhayāmahe', etc. (TB, III, 7, 11, 4), 25 (and), 'svastidā viśas patiḥ', etc. (TB, III, 7, 11, 4); (with these verses) he offers the burnt oblation.

Having finished the sprinkling (of water) on all sides (of the fire), he worships the goddess (by reciting) the Rātri-hymn <sup>1)</sup>.

(With the formula), 'I dismiss the goddess Rātri, together with 30 the Vyāhritis, he should dismiss her.

Then he should proceed to a burial ground, or he should go to a temple, or the house of a learned Brāhmaṇa, or the workshop of a potter.

At a distance of nine dhanus (c. 15 yards) (from that), he stuffs 35 his ears.

Having muttered the verse, 'svasti na indro vṛddhaśravah', etc. (TĀ, I, 1, 1), he should loosen them again.

1) Rātrisūkta or Durgāstava: 'rātri pāṭhivam rajah', etc., RVKhila IV, 2, (ed. Scheftelowitz, p. 110); also Muir, OST, IV, 497/8.

'What is revealed, may that be accepted, what belongs together, may that be united; and (this) is the beginning of any sacred rite', thus speaks the venerable Baudhāyana.

#### Adhyāya 5.

Now we shall explain the rite (of the worship) of Śrī.

On the fifth day of the bright half of the month, or also on the 5 day of the full moon....').

Fasting a day and a night, pure, after personal purification, he sneers in an even place a quadrangular sṭhaṇḍila, 'a bull's hide' in size, with cowdung, scatters perfume and flowers, fills a waterjar from a golden vessel, and (places) perfume and flowers in that (jar). 10

Having invoked (the goddess) with the two (verses), 'hiraṇyavarṇam hariṇīm', etc. (Śrīsūkta; RVKhila II, 6, 1 and 2) <sup>2)</sup>, (and the formula), 'Om bhūh, I invoke Śrī; Om bhuvah, I invoke Śrī; Om suvah, I invoke Śrī; Om bhūr, bhuvah, suvah, I invoke Śrī', he sprinkles (water) in the known way, (reciting) the two (verses), 15 'kardamena', etc. (Śrīsūkta v. 11 and 12), bathes (the image, reciting the verse), 'asvapūrvam', etc. (ib. v. 3), (and) gives the perfume, (reciting the verse), 'gandhadvarām', etc. (ib. v. 9); the flower, (reciting the verse), 'kāṁso 'mi tām' <sup>3)</sup>, etc. (ib. v. 4); the incense, (reciting the verse), 'upaiva mām', etc. (ib. v. 7); the lamp, (reciting the verse), 'candram prabhāsam', etc. (ib. v. 5); the naivedya, (reciting the verse), 'āṇḍiyavarṇe', etc. (ib. v. 6).

Now he heaps, south of the goddess, fuel on the fire, strews (Kusa grass) around it, boils a caru in milk, with large grains of rice, divides the sacrificial substance into two parts, approaches (the 25 image, reciting the verse), 'mānasaḥ kāmam', etc. (Śrīsūkta, v. 10), and offers as burnt offering whatever he wishes, or boiled rice mixed with clarified butter, after having recited the fifteen verses of the Śrīsūkta <sup>4)</sup>.

With the same hymn, and (with the formula), 'Adoration to Śrī; 30

1) The words, 'śrīkadamnamayam bilvasitramayam sṭhaṇḍilam vidhiyate' are unintelligible, and evidently corrupt.

2) Ed. Scheftelowitz, p. 72.

3) Scheftelowitz reads in his text, 'kāmsy asmi tām', but nearly all MSS he quotes have the same reading as Baudhāyana.

4) This passage is another proof of the fact that the Śrīsūkta originally consisted of only fifteen verses, cp. Scheftelowitz, p. 74. Also BGjps. I, 15, 6 (in D): '.....śrīsuktam hiraṇyavarṇam hariṇīm iti pañcadasarcam'.



adoration to Puṣṭi<sup>1</sup>); adoration to Dhātī; adoration to Sarasvatī, he offers a ball-offering.

Having taken lotus flowers as many as are available, he strokes (the image) limb for limb.

<sup>5</sup> (With the verse), 'ksutpīpāsām', etc. (Śrīṣṭīkṭa, v. 8), he removes Alakṣmī (Evil Fortune).

(Acting) thus daily or monthly, he gains great prosperity, wealth, fame, longevity, good health, (and) the possession of sons and cattle. Great blessing falls to his share, thus speaks the venerable Baudhāyana.

### Adhyāya 6.

Now we shall explain the rite (of worship) of Sarasvatī.

On the thirteenth day of the bright half of the month, under Uttārā Phalgunī, or under an auspicious Nakṣatra (in general), he performs the ceremonies to begin with the marking off of the place of sacrifice, up to (the placing ready of) the Prañīta-water, (and standing) in front of the fire, he invokes Sarasvatī.

Having invoked her (with the verse<sup>2</sup>),

'May the boon-bestowing goddess (or the goddess Varadā) come: do thou, mother of the Vedas, receive with favour the letter equivalent to the Veda, the Gāyatrī, this my prayer',

(and the formula), 'I invoke Sarasvatī', (etc.), he prepares the places of standing (of the images<sup>3</sup>), (saying), 'I prepare for Vāgdevī; I prepare for Gīrdevī; I prepare for Sarasvatī; I prepare for Brāhmī'.

<sup>25</sup> Then he bathes her, (reciting the) three (verses), 'upo hi sṭhā mayobhuvah', etc. (TS, IV, 1, 5, b), the four (verses), 'hiraṇya-varāḥ', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānaḥ', etc. (TB, I, 4, 8). Having bathed her, he satiates her with water, pronouncing the above-mentioned names, and with perfume, flowers, incense, and a lamp, (with the formula), 'Adoration to goddess so and so; adoration to goddess so and so'.

Having performed (the ceremonies) to begin with the laying down of the Paridhis (pegs), up to the end of the Agnimukha, he offers a burnt oblation of cooked food, or of rice milk, (reciting the two

<sup>1</sup> Puṣṭi (fatness) and Tuṣṭi (contentment) are common names of Lakṣmī Cp. Matsya Purāṇa, adhy. 68, 25; adhy. 80, 16. They occur also as names of Durgā (MBh. VI, 23, transl. Muir, OST, IV, 432).

<sup>2</sup> Translation: Muir, OST, IV, 428.

verses which begin with), 'codayitṛi sunṛtānām', (and), 'pāvitravi kanyā' (TS, IV, 1, 11, i and b).

Then he offers additional oblations of clarified butter, (reciting the verses which begin with), 'pra no devī' (TS, I, 8, 22, c); 'ā no divah' (TS, I, 8, 22, d); 'ye te sarasva ūrmayaḥ' (TS, III, 1, 11, m); 'uta naḥ priyā priyāsu' (TB, II, 4, 6, 1); 'imā juhvanā' (TB, II, 4, 6, 1); 'yas te stanaḥ śaśayaḥ' (TB, II, 8, 2, 8); 'devīm vācam ajānayanā' (TB, II, 4, 6, 10); (and) the hymn (?), 'yad vāg vadantī' (TB, II, 4, 6, 11; and 12?).

(The ceremonies) which begin with the oblation to Agni Svīṣṭakṛt, <sup>10</sup> and end with the gift of a fee (consisting of) a cow, are known.

Now he lays down on Palāśa-leaves the remnants of the offering. Having offered a havis-oblation, he offers ball-offerings outside of the place of sacrifice, goes out, causes a youth to sit down to the west of the fire with his face to the east, and gives the introduction to the teaching of the Veda.

Thereupon he should dismiss the goddess, (reciting the verse<sup>1</sup>), 'Born on the highest peak, on the earth, on the summit of the mountain, dismissed from the Brāhmanas, go, goddess, wherever thou wilt.'

<sup>20</sup> 'For returning, for meeting again, one who is desirous of knowledge should worship Sarasvatī in this manner every month', thus speaks the venerable Baudhāyana.

### Adhyāya 7.

Now we shall explain the rite (of worship) of Viṣṇu.

On the twelfth day of the bright half of the months Āṣāḍha, <sup>25</sup> Kārtika, or Phalgunā, or when he feels inclined to sacrifice, he fasts a day and a night.

The following morning, in a wood (situated) to the east or north (of his dwelling-place), or in the house of a pure person, where he thinks fit, there, on a sṭhāḍila, he builds up a fire, scatters (Kuśa 30 grass) around it, and performs (the ceremonies) up to (the placing ready of) the Prañīta-water. As soon as the rice-milk is ready, he should recite (the text), 'yat te pavitram', etc. (TB, I, 4, 8, 2), (and), 'pavitram te vitatam', etc. (TĀ, I, 11, 1); he should, (pronouncing the syllable), 'Om', hang a cord, (consisting of) white, yellow and red (threads), round the arm of the Lord, (viz. the image of Viṣṇu which is) made of brass (or) of gold; he should place (the image

<sup>1</sup> Translation: Muir, OST, IV, p. 428; cp. p. 424.



on the pedestal), and he should invoke (the god with the formula), 'Om bhūh, I invoke Puruṣa; Om bhuvah, I invoke Puruṣa; Om suvah, I invoke Puruṣa; Om bhūr, bhuvah, suvah, I invoke Puruṣa.'

Having invoked (the god), he should give in the known manner the seat, the bath, the water for washing the feet, and the water for ācamana, and he should worship with various fragrant materials, flowers, incense, lamps and garlands, as far as they are available.

On Kuśa grass, on Aśvattha leaves, (or) on a layer of Darbha grass he places the two censers, (with the verse), 'gobhir juṣṭam', etc. (TĀ, X, 2, 1).

Then he offers sixteen oblations of clarified butter, (reciting) the Puruṣa-hymn.

Having poured out the Payamāna (?) near by, (reciting) the three (verses which begin with), 'paro mātrayā' (TB, II, 8, 3, 2—4), he offers four oblations of the rice-milk, mixed with clarified butter, (with the formulas), 'To Vāsudeva svāhā; to Baladeva svāhā; to Viṣṇu svāhā; to Śrī svāhā.'

He cuts off the oblation for Agni Sviṣṭakṛt, places (it) inside the Paridhis (and) worships the deity with perfume, flowers, incense, and a lamp, (reciting) these same names (in the formula), 'Adoration to god so and so; adoration to god so and so'; with food, (using the formula), 'To god so and so svāhā; to god so and so svāhā'; with fruit-water, (using the formula), 'I satiate god so and so; I satiate god so and so.'

(The ceremonies) which begin with the oblation to (Agni) Sviṣṭakṛt, and end with the gift of a fee (consisting of) a cow are known. Having bent the (right) knee (to the ground, reciting the verse), 'ābhir viśvā abhiyujāḥ', etc. (TB, II, 8, 3, 3), he should walk four times round (the fire), turning his right side towards it, (with the formula), 'Adoration to Viśvabhuj; adoration to Sarvaabhuj; adoration to Ātman; adoration to Paramātmā.'

Having muttered the Dhruva-hymn (AV, VI, 88), he should dismiss Puruṣa (with the formula), 'Om bhūh, I dismiss Puruṣa; Om bhuvah, I dismiss Puruṣa; Om suvah, I dismiss Puruṣa; Om bhūr, bhuvah, suvah, I dismiss Puruṣa'. Having dismissed Puruṣa, he should go where water is, and pour out the water of purification. (Reciting) the two (verses), 'pra tat te adya', etc. (and), 'kim ite viṣṇo paricakṣyaṃ bhūt', etc. (TS, II, 2, 12, s and t), he loosens the cord (from the arm of the image).

(Reciting) the verse, 'idam viṣṇur vi cakrame', etc. (TS, I, 2, 13, e), he eats the rice-milk.

Thus he should call out, 'I am a Vaiṣṇava'. To him who answers

(with the same words), 'I am a Vaiṣṇava', he should give the rest (of the food). He (viz. the person to whom the food is given) eats (this, reciting) the above-mentioned Mantras.

Having eaten and sipped water, he (viz. the person who sacrifices) mutters the twelve-syllabled Mantra, 'Om namo bhagavate vāsudevāya'. (Even if) he sacrifices (in this way only) once, he attains the eternal reward of the Aśvamedha, thus speaks the venerable Baudhāyana.

### Adhyāya 8.

Now we shall explain the rite (of the worship) of Ravi<sup>1</sup>.

Having made a circular or quadrangular sṭhaṇḍīa, (smeared) with 10 cowdung, and 'a bull's hide' in size, on forty-eight successive days of Ravi (i. e. Sundays), (and having placed ready) in a copper jar red perfume or red flowers, he should invoke (the deity with the verse), 'ghṛṇiṣ sūrya ādityaḥ', etc. (TĀ, X, 15, 1).

(Reciting the verse), 'ā satyena', etc. (TS, III, 4, 11, f) he should 15 give the arghya; (with the verse), 'hamaṣṣ śuciṣaṭ', etc. (TS, I, 8, 15, b) the water for washing the feet; (with the verse), 'agnir mūrdhā' (TS, I, 5, 11, n), the water for ācamana.

Now he bathes him, (reciting) the three (verses), 'āpo hi śiṅhā mayobhuvah', etc. (TS, IV, 1, 5, b), the four (verses), hiraṇyavar-20 nāḥ, etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānaḥ', etc. (TB, I, 4, 8).

Having bathed (the god), he satiates (him) with water (with the formulas), 'I satiate Dhātṛ, — Vidhātṛ, — Aryaman, — Mitra, — Varuṇa, — Bhagavān, — Hamaṣṣ, — Pūṣan, — Parjanya, — Vi-25 vasvat, — Indra, — Ravi.

With these same names (he worships him) with perfume, flowers, incense, and a lamp, (using the formula), 'To god so and so svāhā, to god so and so svāhā.'

Having dismissed (the god with the formula), 'I dismiss Puruṣa', 30 together with the Vyāhṛtis, he should give a cake. (Thus) forty-eight times.

'By once performing this worship, one who suffers from leprosy or consumption (obtains deliverance from his disease). The fettered one is delivered from his fetters, the diseased one from his disease', 35 thus speaks the venerable Baudhāyana.

<sup>1</sup> The worship of the sun (Sūrya) is described at length in the Bhaviṣya Purāṇa I, 48 ff.



### Adhyāya 9.

Now we shall explain the rite (of worship) of Jyesthā.

Sesamum oil, clarified butter, milk, coagulated milk, barley meal, parched grain, rice-milk with sesamum, and dark-coloured garments he places ready as requisites (for the worship).

5 Under Proṣṭhapaḍa or Anurādhā he should (only) eat (food) which is fit for an oblation.

Now the next morning he meditates on Jyesthā, rises, and makes a śhaṇḍilā in a temple or a private place, wherever he thinks fit. He performs (the ceremonies) beginning with the marking off of 10 the place of sacrifice, up to the placing ready of the Prāṇīta-water, and invokes the goddess, (standing) in front of the fire, (with the verse), 'Her, whose chariot is drawn by lions, and who is followed by tigers, her, the lotus-eyed Jyesthā, I invoke.'

After the invocation (he recites the formulas), 'Adoration to 15 Ihalokakṛtī, — to Paralokakṛtī, — to Śrī, — to Jyesthā, — to Satyā, — to Kalipatī, — to Kalihṛdayā, — to Kuṇḍhī, — to Nikuṇḍhī, — to Prakūṇḍhī, — to Śrī, — to Varadā, — to Hastimukhā, — to Vighnapāśadā, — to Vighnapāśadī.

Now he bathes her, (reciting) the three (verses), 'āpo hi s̥tā 20 mayobhuvah', etc. (TS, IV, 1, 5, b), the four (verses), 'hiraṇyavar- nāḥ', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamanah', etc. (TB, I, 4, 8).

Having bathed (her, he worships her) with perfume, flowers, incense and lamps, with the above-mentioned names (in the formula), 25 'Adoration to goddess so and so; adoration to goddess so and so.'

He performs (the ceremonies) from the laying down of the pegs up to (the end of) the Agnimukha; then he offers an oblation of the cooked food.

Having recited the Puroṇuvākya (verse), 'indro jyesthām ann 30 nakṣatram eti', etc. (TB, II, 1, 2, 1), he offers (the oblation) with the Yājñā (verse), 'purandarāya vṛṣabhāya dṛṣṇave', etc. (TB, II, 1, 2, 2).

Now he offers additional oblations of clarified butter, (reciting the formulas), 'To Indra svāhā; to Jyesthā svāhā; to Jyāishṭhā svāhā; to Abhijitā svāhā; (and) the six (verses which begin), 'namaḥ 35 su te nitye' (TS, IV, 2, 5, g—m); after each verse an oblation.

Now he offers with kutsa (?).

(With the formula), 'On the instigation of god Savitr I offer thee, with the arms of the Aśvins, with the hands of Pūṣan, bhūr, bhuvah, suvar, Om, as havis-oblation to Jyesthā', he offers the havis-oblation.

Now he offers a bali-offering to the Diśas (cardinal points); he offers as naivedya perfume and a garland, and two garments, he serves food to the Brāhmanas, and he worships her with the six (verses which begin), 'namaḥ su te nitye' (TS, IV, 2, 5, g—m).

(The ceremonies) which begin with the oblation to (Agni) Svistakṛt 5 and end with the gift of a fee (consisting of) a cow are known, (and have now to be performed).

Having dismissed her (with the verse),

10 'Her, whose chariot is drawn by lions, and who is followed by tigers, her, the lotus-eyed Jyesthā, I dismiss',

he should repeat the Jyesthāmantra (?) one thousand times, or one hundred times, an unlimited number of times, but at least ten times.

(Living only on) vegetables, food prepared from barley, food obtained by begging, edible roots, and fruit, sleeping on the ground, 15 he should worship the following day in the same way.

'After observing (ācārāt) during six months the regularly prescribed (precepts), he obtains (the fulfilment of) all desires', thus speaks the venerable Baudhāyana.

### Adhyāya 10.

Now we shall explain the rite (of worship) of Vināyaka.

Every month, on the fourth of fifth (day) of the bright half, at 20 the occasion of a festival or such like, if he is desirous of success, prosperity, or cattle, he should offer a bali-offering to the Lord Vināyaka.

On the previous day he takes one meal, purifies himself, and sips water. Then (i.e. on the day of the worship) he performs (the 25 ceremonies) from the marking off of the place of sacrifice, up to (the end of) the Agnimukha, places (the image of) Hastimukha with the face turned southward, and a Brāhmaṇa to the south of the fire, stands up, and invokes (the god with the verse),

'Vighna, Vighneśvara, come to (us), adored under the name of 30 Vighna. To thy welfare be (this) now; mayest thou always be to our (welfare). Om.'

Now he gives arghya (water), mixed with Dūrva grass, unhusked barley corns, and flowers, (reciting the formula),

'These waters are beneficial, very beneficial; clean, very clean; 35 pure, very pure; immortal, nectar, fit for pādya, for arghya, fit to be adored, fit for sprinkling, for ācamana, for bathing. May they be accepted, may the Lord Vināyaka accept them; adoration to Vināyaka.'



Then having silently (i. e. without reciting Mantras) honoured (him) with perfume, flowers, incense, and lamps, he worships (him with the formula), 'Adoration to the Lord of the earth; adoration to the Lord of the world; adoration to the Lord of creatures'.

5 Then he offers three oblations to Vināyaka, reciting the formula, 'Adoration to Vināyaka, the Lord of the earth; to Vināyaka svāhā. Adoration to Vināyaka, the Lord of the world; to Vināyaka svāhā. Adoration to Vināyaka, the Lord of creatures; to Vināyaka svāhā.' (The ceremonies) beginning with (the muttering of) the Jaya-formulas, and ending with the gift of a fee (consisting of) a cow are known, (and have now to be performed).

Now he offers him a cake, flour mixed with curds, boiled rice, barley meal, and rice-milk, (with the formulas), 'To Viṅghna svāhā; to Vināyaka svāhā; to Vira svāhā, to Śūra svāhā; to Ugra svāhā; 15 to Bhīma svāhā, to Hastimukha svāhā, to Varada svāhā; to the male attendants of Viṅghna svāhā; to the female attendants of Viṅghna svāhā' <sup>1</sup>.

Now he should offer a *bali*-offering to (all) Beings, (reciting the verse), 'ye bhūtāṃ pra carantī', etc. (TĀ, X, 69).

20 Then he ties a bracelet consisting of five threads to his hand, pronouncing the Vyāhritis, (and reciting the verse), 'Vināyaka, long-armed, (this bracelet) removes obstacles on thy command. All my desires are fulfilled; (here) I tie this bracelet.'

Now he walks round the fire, turning his right side towards it, 25 bows down, performs obeisance, and dismisses Vināyaka, (reciting the verse),

'If what is performed by me with reverence, o Gaṇeśvara, has attained (its purpose), then rise, with thy attendants, excellent one; depart,.....' <sup>2</sup>

### Adhyāya 15.

30 Now the eighth day of every half month is a *fasting-day* for Brāhmaṇas, for religious students, and for women who are desirous of sons, of long life, of health, of holy lustre, and of good fortune.

Having invoked (the god) in the evening (with the formula), 'I invoke Rudra, (the god) with deformed eyes, with his consort, with 35 his son, with his attendants, with his retinue', he greets (him) with

1) Some of these names also occur BDh, II, 5, 9, 7.

2) The words 'bhadrāṃ prasādam' are evidently corrupt. So is the passage following, of which no translation can be given.

the welcoming formula, 'Welcome is (this) return! This seat is prepared for the Lord Mahādeva, (the god) with deformed eyes, with his consort, with his son, with his attendants, with his retinue. May sit down upon that the Lord Mahādeva, (the god) with deformed eyes, with his consort, with his son, with his attendants, with his 5 retinue.'

Then he gives the bunch of Kuśa grass, (with the formula), 'Of thee, o Lord, is this seat, made of Darbha grass, threefold, yellow, made of gold; take delight in that'; (and), 'May accept that the Lord Mahādeva, (the god) with deformed eyes, with his consort, with his son, with his attendants, with his 10 retinue.'

Here he prepares the places of standing (of the images?), (with the formulas), 'Adoration to Mahākāla, — to Śaṅkaraṇa, — to Bahurukarṇa, — to Nandikeśvara, — to Daṇḍimunda, — to Candikeśvara.

Now he offers oblations from the cooked food, with the two (verses), 'ārdrayā rudraṃ', etc. (TB, III, 1, 1, 3), (and), 'yeti rudraṇya', etc. (ib.).

Now he offers additional oblations of clarified butter, with the twenty-four (formulas), 'To god Bhava svāhā', (etc.).

Having offered the oblation for (Agni) Svistakṛt, (reciting the text), 'havyavāham svistam', etc. (TB, III, 1, 3, 3), he lays down in front of the fire on Arka leaves the remnants of the offering, (reciting the verse), 'yo rudro agnau', etc. (TS, V, 5, 9, 2).

Having worshipped the god with the remaining perfume and 25 garlands, they praise him with verses from the R̥gveda, and with hymns of praise composed by Ṛṣis, addressed to Rudra.

He dismisses the deity (with the formula), 'May the Lord Īśāna depart, honoured by the whole world, and satisfied by this having-offering till return.'

'He who, knowing this, acts in this way, becomes rich in sons and cattle; he conquers all guilt, (even) that of killing a Brāhmaṇa. He conquers repeated death', thus spoke the venerable Baudhāyana.

### PRAŚNA IV.

### Adhyāya 2.

The *Bali*-offering to Dhūrta, (the paradigm of which is similar 35 to that of) the Āhutaṇukṛti (and) the Baliharaṇanukṛti <sup>1</sup>, should be

1) Cp. Bṛh̥s, III, 7 and III, 9.



performed in every fourth month; on the seventh or thirteenth (day) of the bright half of (the month) Phalguṇa; likewise in Āṣāḍha, likewise in Kārttika.

He gets ready beforehand (what is required for the worship):  
5 Kuśa grass, fifteen fire-logs of Bilva-wood, a pot-ladle and pegs (Paridhis) of Bilva-wood, perfume and garlands of white and red (colour), and bracelets (composed) of white and red threads. He cooks cakes and various eatables, and he cooks a Sthālipāka.

Taking these (things) with him, he leaves the village, with his  
10 disciples, in an easterly or northerly direction, goes where water is (to be obtained), bathes, sips water (and) washes himself, (reciting the verses called, Surabhimatī<sup>1</sup>), Abhiṅgas, Vāruṇis, Hiraṇyavarṇas, and Pāvamānis.

Standing in the water, he performs sixteen suppressions of the  
15 breath, mentally reciting the Aghamarṣaṇa hymn, ascends the bank, wrings out his dress, puts on another pure dress, sips water, and leads (the disciples) to the place of sacrifice.

In a pure and suitable place they make an altar of the size of a  
man, or of any size. On the eastern half of that they prepare a  
20 sthāṇḍilā; they drive into (the ground) a branch of an Udumbara tree, with many leaves, the tips of which are not withered; they make an image for the Lord Dhūrta by means of Dūrva grass, erect it west of the Udumbara branch, and entwine it, together with the branch, with the bracelet.

25 They put on the sacred thread, (reciting the verse),  
‘The sacred thread is the best purifier, which was formerly born with Prajāpati. Put on the vitalizing, pre-eminent, radiant sacred thread; be there strength and splendour’<sup>2</sup>),  
(and with the text),

30 ‘With this I receive thee with vitality, with divine power, for holy glory’.

On the western half of the altar he prepares a sthāṇḍilā, performs (the ceremonies) from the marking off of the sacrificial ground up to the sprinkling round, and he strews (Kuśa grass) on the altar in

1) Similar passages: BDh, II, 4, 2, and II, 17, 37. — ‘The Surabhimatī is found TS, I, 5, 11, 1; the three Abhiṅgas, TĀ, X, 1, 11; the four verses addressed to Vāruṇa, TS, III, 4, 11, 1–4, and TĀ, II, 4, 4. By the term Pāvamānis the Pāvamāṇuvāka, TB, I, 4, 8 is meant.’ (Bühler, SBE, XIV, p. 246, note). The Aghamarṣaṇa hymn occurs TĀ, X, 1, 13.

2) The same Mantra occurs Bauddh. Gṛhs, II, 5 (D, p. 40). Cp. Kirste, The Gṛhyasūtra of Hiraṇyakeśin, Vienna, 1889, p. 98. It is perhaps taken from an Upaniṣad; it is found e.g. Brahmapaniṣad 2.

such a way that (the surface of the altar) is not to be seen through it.

To the north of the fire he strews Darbha grass with the tips  
turned towards the east. Upon that he places in twos<sup>1</sup> the (sacrificial) vessels upside down. With water which has been consecrated  
5 silently (i.e. without Mantras), he sprinkles (the sacrificial vessels) three times with all (five fingers), after having placed the vessels upright, and untied the fuel<sup>2</sup>).

Having caused<sup>3</sup> a Brahmana to sit down to the south (of the fire) on (a seat of) Darbha grass, and placed a vessel with water to the north (of it), he has boiled rice or rice-milk brought to him. Having  
10 sprinkled it, he places it on the fire.

Having performed the ceremonies up to the (agni-)paridhāna, he sprinkles (water) round the fire, from the left to the right, while his disciples are touching him one after the other.

He then anoints a piece of wood from the (pile of) fuel with 15 clarified butter, and puts it on the fire, (reciting the verse),

‘We have sent forward with thoughtful mind this song of praise like a chariot to the worthy Jātavedas. For blissful is his care for us in his companionship. Agni! May we suffer no harm in thy  
20 friendship. Svāhā’<sup>4</sup>).

Having anointed (it) in the same manner, he puts a second one on the fire, (reciting the verse),

‘He prospers for whom thou performest the sacrifice; he dwells untouched; he acquires abundance of heroes. He is strong; no distress overtakes him. Agni! May we suffer no harm in thy  
25 friendship. Svāhā’<sup>4</sup>).

Having anointed (it) in the same manner, he puts a third one on the fire, (reciting the verse),

‘May we be able to light thee. Prosper our prayers. The gods eat the sacrificial food that is offered in thee. Bring thou hither  
30 the Ādityas, for we long for them. Agni! May we suffer no harm in thy friendship. Svāhā’<sup>5</sup>).

Having anointed (it) in the same manner, he puts a fourth one on the fire, (reciting the verse),

‘That is thy glorious (nature) that when kindled in thy own  
35

1) ‘dandvām’; cp. TS, I, 6, 8, 2.

2) For this passage cp. BGṛhs, I, 3, 7, 9, 10.

3) RV, I, 94, 1; translation H. Oldenberg, Vedic Hymns, part II (SBE, XLVI, 1897). This verse and those following do not occur in the texts of the Black Yajurveda. They are found in the Bauddh. Śṛs.

4) RV, I, 94, 2; transl. as before.

5) RV, I, 94, 3; transl. as before.



house, and fed with Soma, thou art awake, the most merciful one. Thou bestowest treasures and wealth on the worshippers. Agni! May we suffer no harm in thy friendship. Svāhā. 1).

Having anointed (it) in the same manner, he puts the fifth one on the fire, (reciting the verse),

'So, Aṅgiras, we make thee strong with fuel and with holy oil. Blaze high, thou youngest of the gods. Svāhā. 2).

Having anointed (them) in the same manner, he puts the remaining ones on the fire, reciting the six-syllabled Mantra, 'bhava namaḥ svāhā; every time one less (?) 3).

Having performed (the ceremonies) from the two Āghāras up to (the end of) the Agnimukha, they go round (the fire), turning their right side towards it, dancing, and invoking the deity. Three times they go round (the fire, reciting the verse),

15 'Him, whose chariot is drawn by lions, and who is followed by tigers, him, Putrikāputra, Skanda, I invoke.

May the highest of the gods come hither, Kartikeya, Brahmanya, the son with his mothers (i. e. the Kṛtikas), with Dhātṛ, with Viśākha; he who may assume all forms. Take, with thy attendants, 20 delight in the offered bali 4).

. . . . . with devotion we honour thee, o Śakti; grant us prosperity, riches, fame, o King, and desires, Dhūrta! Adoration! Adoration to Śaṅkara; adoration to Sāman; adoration to Nīlagriya. 25 Let Kṛtikāputra be gratified; let Viniyoga be gratified; let Śāsa be gratified; let Putrikāputra be gratified; let the Lord, the Great Dhūrta, be gratified. Adoration!

When (the god) arrives, he addresses him with the Mantra, 'Welcome is (this) return! This seat is prepared for the Lord 30 Dhūrta. May the Lord, the Great Dhūrta, sit down upon that'.

Then he gives (him) a bundle of Kuśagrass (as a seat), and worships (him with the formula), 'Of thee, o Lord, is this seat, made of Darbha grass, threefold, yellow, made of gold; take delight in that'.

Now they offer him arghya (water), mixed with flowers, fruit, 35 and unhusked barley corns, in a goblet or cup, which they cover with a golden (lid), larger (than the receptacle, reciting the for-

1) RV, I, 94, 14; transl. as before.

2) RV, VI, 16, 14; TS, II, 5, 8, 1; transl. R. T. M. Griffith, The Hymns of the R̥gveda, Benares, 1889—1892, Vol. 2, 320.

3) The meaning of 'ekapacayena' is not clear.

4) The text of the passage following is so corrupt that I have been unable to translate it satisfactorily.

mula), 'These waters are beneficial, very beneficial; clean, very clean; pure, very pure; immortal, nectar, fit for pādya, for arghya, for sprinkling, for ācamana, for bathing; may they be welcome, may they be accepted; may the Lord, the Great Dhūrta, accept (them)'.

He bathes (him, reciting) the three (verses), 'āpo hi sīdhā mayā- 5 bhuvāḥ', etc. (TS, IV, 1, 5, b), the four (verses), 'hṛdayavarāḥ', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānaḥ', etc. (TB, I, 4, 8). Having bathed (the god), he turns to the right, goes westward, sits down behind the fire, and offers burnt-oblations of clarified butter, while (his disciples) are touching him from behind, 10 (reciting the formulas),

'To Skanda svāhā; to Kumāra svāhā; to Bāna svāhā; to Hiranyacūḍa svāhā; to Aṅgiras svāhā; to Guha svāhā; to Bhadrāsena svāhā; to Nīlagriya svāhā; to Bhavaputra svāhā; to Dhūrta svāhā; to Paśubhu svāhā; to Śaṣṭhi svāhā; to Viśākha svāhā; to Senat- 15 kumāra svāhā; to the attendants of Śaṣṭhi svāhā; to the attendants of Skanda svāhā. With these names he offers on the eastern half of the altar.

Having cut off the oblation for (Agni) Sviṣṭakṛt from the northern part (of the cooked food), and having placed (that oblation) inside 20 (the enclosure of) the Paridhis, he stands up, and worships the deity with perfume, flowers, incense, and a lamp, (with the formula), 'Adoration to (god) so and so; adoration to (god) so and so; with fruit and water, (with the formula), 'I satiate (god) so and so; I satiate (god) so and so; with food, (with the formula), 25 'To (god) so and so svāhā; to (god) so and so svāhā'.

Now he pays homage (to the god, with the words), 'Whichever wish may be conceived, let that wish be fulfilled for me. When the wish is fulfilled, I shall offer a drona. May he increase the wish' 1).

When the wish is fulfilled, he shall offer a drona of boiled rice. 30 Now he worships him, (with the formula), 'Adoration to the Lord! May Guha, the Mysterious one, the Lord of Secrets, Vasu, the Lord of riches, — Adoration! —, may Dhūrtasvāmin be propitiated. May

he, who is possessed of great renown, of great splendour, the leader of a great army, the possessor of great beauty, the great ascetic, 35 accept this sacrifice because of my devotion'.

Then having sat down and having offered the oblation to Agni Sviṣṭakṛt, they stand up (again), and, carrying (the image of) the god, they go three times (round the fire), dancing, (and) turning their left side towards (it, reciting),

1) This may mean: 'May he bring the wish to fulfilment'.



'He who is accompanied by lions and tigers, with his chariot, the best of charioteers, may he, the Lord Dhūrta, depart, the pleasant-voiced, the bestower of delights. Om, Adoration!'

Then they sit down, (and perform) in the known way the (ceremonies) which begin with the offerings with the Jaya-formulas and end with the gift of a fee (consisting of) a cow.

Having taken up the image, he places it on his head, (and then) plunges it into water, reciting the Avabhrtha-mantra<sup>1)</sup>. He adorns himself with the remaining perfumes and garlands, and fastens the sacred cord, (reciting),

'The thread has been well made<sup>2)</sup> by Aditi, it has been made threefold by Indra, by the Aśvins the knot has been tied, the (whole) cord has been made by Brahman. Magic and .....<sup>3)</sup> and whatever (other) sins I have committed: nowhere exists fear for me, as long as the cord will be worn.'

Now they offer each other water, (with the formula), 'May the Lord Mahādūrta be gratified'.

Then taking from the cooked food, he eats.

Women and children should not eat (of that food).

His Mantra for the eating is, 'Thou art Life, thou art universal Life, thou art All-life, thou art all Life, may I have all Life, may I come to complete old age' (TB, II, 5, 7, 2).

Having eaten and sipped water, he touches his own (body), (reciting) the two (verses), 'yata indra bhayāmahe', etc. (TB, II, 25 7, 11, 4), (and), 'svastidā viśas patiḥ', etc. (TB, III, 7, 11, 4).

(Herewith) has been expounded the Āhūtānukṛti, (which is at the same time) the Baliharaṇānukṛti<sup>4)</sup>.

Having invoked the god, and worshipped (him) with perfume, flowers, incense, lamps, food, and water mixed with fruit, they perform obeisance, and dismiss (him).

'He who performs the oblation for Dhūrta in this way every fourth month, attains the reward (otherwise obtained by performing the ceremony) of the Cāturmāsya', thus spoke Baudhāyana.

1) Probably TS, I, 4, 45, f.

2) 'sukṛtam', an emendation of D, and probably wrong. The other MSS have 'adhikṛtam' (BBe), and 'kṛtikam' (TMG).

3) The MSS (except D) have here 'kharvam', 'mutilated, dwarfish', which does not fit here. It may have a meaning which is not recorded in the Dictionaries. The editor of D did not understand the word either, and altered it into 'sarvam'. — For magic (*abhiśāra*) cp. Introd. p. XXI, f.

4) According to the opening words of this chapter the Dhūrtabali belongs to the species: Āhuta, as well as to the species: Baliharaṇa.

## APPENDIX I.

The three Adhyāyas on the worship of Viṣṇu in the Vaikhāṇasa Gṛhyasūtra (IV, 10, 11 and 12) resemble Baudhāyana's chapter on the same subject in so many particulars, that I think it worth while to reprint and translate them here. I follow the text of the edition by T. M. Nārāyaṇa Śāstri, Phalgat, 1914, in Grantha, with commentary, which I call N.

Prof. W. Caland has kindly placed at my disposal transcripts of two Grantha MSS, one in Mysore and one in Madras, of the Vaikhāṇasa Gṛhyasūtra. The text based on these two MSS I call C.

The text is also found in the Bhāṣya on Vaikhāṇasa by Nṛsiṃhāgnicit (B), a copy of which is in the possession of Prof. Caland, together with a copy of the Prayogavṛtti of Sundararāja ).

### VAIKHĀṆASA GRHYASŪTRA.

#### PRAŚNA IV.

#### Adhyāya 10.

athāgnau nityahomānte viṣṇor nityārcā sarvadevārcā bhavati |  
agnir vai devānam avamo viṣṇuḥ paramas tadantareṇa sarvā anyā  
devatā iti brāhmaṇam | tasmād gṛhe paramam viṣṇuṃ pratiṣṭhāpya  
sāyamprātarhomānte 'rcayati | sādāṅgulād ahnam tadrūpaṃ kālpa-  
yivā pūrvaṇpakṣe puṇye nakṣatre pratiṣṭhāṃ kuryāt | tasmāt pūr-  
vam tṛtīye 'hany aupasaṅgnikuṇḍaṃ kṛtvā pūrvaṇat prokṣaṇolle-  
khanādikarṇa kuryāt | dvitīyasyām vedyaṃ śaṭtriṃśadaṅgulapra-  
mānair darbhair kūrēna vā parisīrya paridhīṃ ūrdhvasamīdhan  
nidhāyordhavadedyaṃ yathādīśam indrādīdidevān dakṣiṇe brahmā-

1) The Bhāṣya is MS 1609, the Prayogavṛtti MS 1610 in the Collection of the Madras Government Sanskrit College. Cp. Triennial Catal. of MSS Collections during 1913-14 to 1915-16, for the Gov. Or. MSS Library, Madras, Vol. II, part I, p. 2272.

3. viṣṇupratiṣṭhāṃ samsthāpya B.



nam utare somam ca puspādyaṭair abhyaraya tathavāgghāraṃ juhoṭi  
 dadbhyaṇ svāhety aṅghomam ato devādīṇs ca hutvā purusaśūktam  
 japam suvarṇenākṣyummesaṇam karoti | nadyaṇ tatāke jalapūṇe  
 pāṭhe vā ye te śatādyair vastrāni kuśāṇs cāstīrya viṣṇuśūktena  
 5 devaṇ prākṣiraṣaṇ śāyayitvādhivāsayati | dvitīyadvīpase snātṛvā rā-  
 traṇ pūrvavad āghāraṇ hutvāstam kalāśam āhṛtya pañcagavya-  
 ghṛtadadhikṣīrākṣatodakaphalodakakruśodakaratmodakaiḥ purayitvā de-  
 vam abhyaraya vasoḥ pavitraṃ agna āyāhise tvorje tvā śam no  
 devīs catvāri śṛṅgāḥ somo dhenuṃ catvāri vāg idaṃ viṣṇur iti  
 10 kalasāḥ snāpayitvāpohiraṇyapavamaṇair gaṇdhodakaiś ca snāpayati |  
 agner uttaraśyāṇ vṛthibhir vedim kṛtvā vistarṇaṃ nyasya vastrāṇy  
 āstīrya devam ārogya vastrādyaṭair alaṃkṛtyārceyati | puṇyāḥaṇ kṛtvā  
 svastīśūktena tām abhimṛṣya svastidā viśes pātr iti pratisaraṇ baddhvā  
 pūrvavad devaṇ śāyayitā || 10 ||

### Adhyāya 11.

15 kalāvihinam kuṇbhāṃ utpūtair ādhāvair āpūrya devasya pāśve  
 nidhṛya praṇavenābhīmṛṣya kūṛcāksatasuvarṇarātāṇi prakṣipeṭ | ni-  
 kalaṇ devaṇ hṛdayāt tatādhāve rukmābhaṇ raktanetāśyarpāṇipā-  
 daṃ śrīvatsāṇikam caturbhujam pītāṇbharaḍharaṇ śaṅkhaśakradha-  
 raṇ saumyaṇ sakalaṇ dhṛyātṛvā praṇamet | agniṇ perisicya haurāṇ  
 20 praśṇṇṣya dākṣinaṇpranidhāṇ oṃ bhūḥ puruṣam oṃ bhuvāḥ puru-  
 ṣam oṃ suvāḥ puruṣam oṃ bhūr bhuvāḥ suvāḥ puruṣam nārāya-  
 ṇaṇ viṣṇuṇ puruṣaṇ saṅyam acyutam aniruddhaṇ śṛyaṇ mahim itī  
 nāmānvāhya nirvāpaṇ kṛtvājyena viṣṇuśūktapurusaśūktābhyām ato  
 devādīṇ śrīye jāto medini devitī catur āvṛtya hutvā nāmā cāruṇ  
 25 juhuyāt | prabhāte snātṛvā praṇavena devam āhṛya śākunaśūktam  
 japam saha kuṇbhena devam āhṛya gṛhe vāyavyāṇ devāyatane 'gniśā-  
 lāyaṇ vārcapūṭhe ratnaṇ suvarṇaṇ vā saṇṇyasya viṣṇuśūktapurusa-  
 śūktābhyām viṣṇuṇ pratisṇāpayamīti pratisṇāpya bimḃasya mūrdhni  
 nābhau pāde ca suvar bhuvār bhūr itī hṛdaye praṇavaṇ vināsyā-  
 30 daṃ viṣṇur itī devaṇ dhṛyāya kuṇbhaśham ādhāvair śaktiyutam  
 kūṛcenaḍāya bimḃasya mūrdhni viṣṇuṇ āvālayamīti saṇṇāvyāvā-  
 hanam karoti | vidhinaiṇam āvādhya havir nivedayati || 11 ||

### Adhyāya 12.

alṇa niyārcanam | ato devā itī devaṇ praṇamya nirmālyaṇ vya-  
 pohyoḍpūtair ādhāvair vyāhṛtyā vedin paṇimjya pūrvavad devaṇ  
 35 dhṛyātṛvā pra tad viṣṇur itī kuśāpuspadarbhāṇyatamenaśanam kalpa-

2. digbhyaḥ C. 3. tatāke om. B. 5. prākṣiras NC. — 'adhivāsayet N  
 7. kuśodaka om. C. 13. pratisaraṇ C. 17. tatādhāve NC. 23. devā-  
 dīṇs N, devādīṇ C. 35. kuśāpuspādya anyatament' B.

yitvā trīṇi pādēti pādyaṇ śam no devīr ity ācamanaṇ dadāt | iṣe  
 tvorje tveitī snāpayitvā viṣṇor nu kam itī vastrābharāṇair alaṃka-  
 roti | pūrvavat pādyaṇam dattvā tad viṣṇoḥ paramam itī pu-  
 5 paṇ tad vipṛāsa itī gaṇdhaṇ paro mātṛyēti dhūpaṇ viṣṇoḥ kar-  
 māṇitī dīpaṇ trir deva ity arghyaṇ dattvā punar ācamanaṇ dadāt |  
 tad asya priyaṃ itī havir nivedayet | idaṃ viṣṇur itī pānyaṇ  
 tatācamanaṇ vicakrame pṛthivīm itī mukhavāsaṇ ca dattvā dvā-  
 daśśīrākṣarābhyām puṣpāṇi dadāt | tam yajñapurusaṇ dhṛyāya  
 purusaśūktena saṇṇtūya praṇamaṇ kuryāt | yajñesu yad vihinam  
 tat saṇṇpūṇaṇ bhavātītī śrūtīḥ | dvijāhir atandrito nityaṇ gṛhe  
 10 devāyatane vā bhaktyā bhāgavantaṇ nārāyaṇam arcayet | tad vi-  
 ṇoḥ paramam paḍam gacchātītī vijñāyate || 12 ||

Thanks to the two commentaries these three Adhyāyas present  
 few difficulties to the translator. The Bhāṣya of Nṣiṇhāgnicit in  
 particular is very useful in this respect.

All Mantras are found in Bloomfield's Vedic Concordance, except  
*medini devī* (IV, 11). I have given no references, because I do not  
 know which Saṃhitā to refer to.

### Adhyāya 10.

Now the constant adoration of Viṣṇu, performed after the con-  
 stant burnt offerings in the (sacrificial) fire, is equal to the adoration  
 of all gods.

'Agni indeed is the lowest of the gods, Viṣṇu the highest; between  
 these two are all the other gods', thus says a Brāhmaṇa (Ait. Br. I,  
 1, 1). Therefore having established the Highest Viṣṇu in his house,  
 he adores him after finishing his evening and morning oblations.

Having made a likeness of him, not less than six fingers in  
 height, he should perform the consecration (of this image on a day)  
 during the bright half of the month under an auspicious Nakṣatra.  
 On the third day preceding this (consecration) he should prepare  
 the space for the household fire, and he should perform the acts  
 of sprinkling water, marking off the place of sacrifice, etc., as before.

He (then) strews around (the ground) with shoots of Darbha  
 grass, thirty-six fingers in length, or with a bunch of Kuśa grass,  
 and he lays down on the second altar the pegs <sup>1)</sup> (and) the two <sup>35</sup>  
 ūrdhvasamīdhs <sup>2)</sup>.

On the upper altar having honoured with flowers, etc. the gods

9. yad om. NC. 11. śṛīmanmārtyaṇam N.

1) *paridhi*, cp. Vaikh. Gs. I, 10.

2) See l. c. I, 11 int., and cp. Ap. Gs. II, 9, 9.



of the quarters of the heaven in order of succession, beginning with (that presided over by) Indra (i. e. the east), and (the two Brāhmanas representing) Brahman to the <sup>west</sup> and Soma to the <sup>east</sup> (of the fire), he offers the āghāra in the known way. (With the formula), 'To the Teeth svāhā', (he offers) the Aṅghoma. He offers (to Śrī and Bhū) with the (six verses beginning with), 'ato devāḥ' (and) he performs the opening of the eyes (of the image) with (a needle of) gold, muttering the Puruṣa-hymn.

In a river, in a pond, or (in the absence of that) in a vessel filled with water he spreads cloths and Kuśa grass, (reciting the verses), 'ye te satam', etc., lays the god down (upon that) with the head turned towards the East, (reciting the) Viṣṇu-hymn <sup>1</sup>, and leaves the image (there during the night).

On the day preceding (the consecration) he bathes, offers in the evening the āghāra as before, brings eight jars, fills them (respectively) with the five products of the cow, clarified butter, sour milk, milk, unhusked rice with water, fruit with water, Kuśa grass with water, and pearls with water, worships the god, bathes him with the jars (reciting respectively the verses), 'vasoḥ pavitram', etc., 'agna āyāhi', etc., 'ise tvorje', etc., 'śam no devīḥ', etc., 'catvāri śrṅgā', etc., 'somo dhenuṃ', etc., 'catvāri vāg', etc., (and), 'idaṃ viṣṇur', etc., and bathes him with scented water (reciting the 20 verses), 'āpo hi sthā', etc., (and), 'hiranyavarṇāḥ', etc., (and the chapter), 'pavamānāḥ', etc.

To the north of the fire he makes an altar with rice, places a (wooden) seat upon that, spreads cloths (over it), places the god upon it, adorns him with garments etc., and worships him (with 25 the eight upacāras).

Having pronounced (the formula), 'An auspicious day!', he touches the (bracelet), (reciting) the Svasti-hymn <sup>2</sup>, ties the bracelet (round the right hand of the image), and lays the god down in the same way as before (i. e. with the head turned towards the east).

### Adhyāya II.

30 He fills a jar, which should not be of dark colour, with clean water <sup>3</sup>, places it on the (right) side of the god (on a heap of

1) The Viṣṇu-hymn is RV, I, 154 (*viṣṇor nu kam*, etc.).

2) The Svasti-hymn is also mentioned BGrs, V, 5, 2 (in D). It must be RV, V, 51, 11, *svasti no minitām*, etc.

3) According to the commentaries this is the translation of *ādhiāva*. The word is not found in the dictionaries.

rice), touches it, pronouncing (the syllable), 'Om', and throws in it a bunch of Kuśa grass, unhusked rice, (a piece of) gold, and pearls. Having meditated in that way from the heart <sup>1</sup> on the spot-less god, as being in the water, whose colour is gold, having a red face, eyes, hands, and feet, having the mark of the Śrīvatsa, having four arms, wearing whitish-yellow garments, bearing conch and disc, of benign countenance, (having contemplated) the whole (god), he should make obeisance.

Sprinkling (water) round the fire, and depositing at each verse of the Hotṛ a piece of fuel, he invokes (the god) by name into 10 the southern praṇidhi-vessel <sup>2</sup> (with the formula), 'Om bhūḥ, (I invoke) Puruṣa; Om bhuvah, (I invoke) Puruṣa; Om suvah, (I invoke) Puruṣa; Om bhūr, bhuvah, suvah, (I invoke) Puruṣa, Nārāyaṇa, Viṣṇu, Puruṣa, the true one, the unfettered one; (and) Śrī, Mahī'. Having thrown out the rice for the sacrificial dish, he should 15 offer burnt oblations of clarified butter, (reciting) the Viṣṇu-hymn, the Puruṣa-hymn, (and the verses), 'ato devāḥ', etc., 'śrīye jātē', etc., (and), 'medinī devī', etc., repeating this four times; and he should offer the oblation of rice, pronouncing the name (in the formula, 'Om, to Keśava svāhā', etc.).

20 In the morning he bathes, places the god with the syllable 'Om' in a standing position, carries (the) image, together with a jar, in the north-eastern direction into his house, a temple, or the house of the Agnihotra, whilst muttering the Śakuna-hymn (RV, II, 42: 'kanikradat'), lays down on the pedestal for worship jewels, or (a 25 piece of) gold, and places (the image) upon it, reciting the Viṣṇu-hymn and the Puruṣa-hymn, and (pronouncing the formula), 'I install Viṣṇu'.

He (then) places (the word) 'suvaḥ' in the head of the image <sup>3</sup>, (the word) 'bhuvah' in the navel, (the word) 'bhūr' (between) the 30 feet, and (the syllable) 'Om' in the heart, (recites the verse), 'idaṃ viṣṇur', meditates on the god, and performs the invocation by taking the water in the jar, possessed of his power, together with a bunch of Kuśa grass, and offering a libation on the head of the image, (with the formula), 'I invoke Viṣṇu'.

1) The translation of the abl. *hydayāt* presents difficulties.

2) The word *praṇidhi* is not given in the dictionaries. It occurs Vaikh. Gs, I, 11: *praṇidhiḥ prakṣāṭya*, which is explained in the Bhāṣya: *prakṣāṭya nūhṛgate 'smiṇ jalam iti praṇidhis te pātre prakṣāṭyaget*.

3) By pointing at the head with a golden needle while pronouncing the word *suvaḥ*.



Having thus worshipped according to the rules, he offers the havis-oblation.

### Adhyāya 12.

Now the constant worship.

Having made obeisance to the god, (reciting the verse), 'ato devāḥ, etc., he takes away the remains of the offering, sprinkles (the ground) round the altar with purified water, pronouncing the Vāhṛī, meditates on the god as before, prepares a seat of Kuśa grass, flowers, or Darbhā grass, one of these three, (with the verse), 'pra tad viṣṇur', etc., and gives the water for washing the feet 10 (with the verse), 'trīṇi padā, etc., the water for rinsing the mouth (with the verse), 'sain no devāḥ, etc.

He bathes (him with the formula) 'ise tvorje, etc.; he adorns (him) with garments and ornaments, (with the verse), 'viṣṇor nu kam, etc.

(Again) he gives water for washing the feet and for rinsing the 15 mouth (with the same Mantras) as before. He gives the flower (with the verse), 'tad viṣṇoḥ paramam, etc., the perfume (with the verse), 'tad viprāsah, etc., the incense (with the verse), 'pero mātrayā, etc., the light (with the verse), 'viṣṇoḥ karmāṇi, etc.

Having given the arghya (with the verse), 'trir devāḥ, he gives 20 once more water for rinsing the mouth.

(With the verse), 'tad asya priyam, etc. he should offer the havis-oblation.

The water for drinking he gives (with the verse), 'idam viṣṇur, etc.; the water for rinsing the mouth with the same (verse as before); the betel (with the verse), 'vicakrame prthivīm, etc., the flowers with the twelve-syllabled (Mantra) <sup>1</sup> and the eight-syllabled (Mantra) <sup>2</sup>.

Mediating on the god as Yajñapurusa, and praising him with the Puruṣa-hymn, he performs obeisance.

30 'What has been omitted in sacrifices, that becomes entire again; thus says the Veda.

A twice-born man should vigilantly and constantly, in his house or in a temple, devoutly worship the Lord Nārāyaṇa. Then reaches Viṣṇu's highest abode; thus it is declared in the Veda.

### APPENDIX II.

35 Before the consecration the image is kept under water during a day and a night: the *jāṭadhivāsa* (II, 13:1. 10; II, 16: 7. 1; II, 19:12. 23).

1) 'Om namo bhagavate vāsudevāya'.

2) 'Om namo nārāyaṇāya'.

This practice is still current in the South of India, as the following quotation from the Bombay Gazetteer, XV, I, p. 147 (1883, Kānara), will show.

'The image when first brought from the maker is purified by washing with the five products of the cow, and kept in a copper 5 pot full of water for twenty-four hours. It is then taken out and the sacred fire is lit. While the fire is burning the priests chant verses. The image is kept buried under a heap of rice for about half an hour, and then covered with a silk cloth. The priest then touches the image in all the limbs and finally breathes into its 10 mouth. The sacred fire is again lit and the image is fit to receive divine honours'.

In Baudhāyana a 'pot' is not mentioned as a place where the image may be kept; in Vaikh. Gs. it is (IV, 10: 60.4).

### APPENDIX III.

The ceremony of the 'opening' of the eyes of an image (II, 13: 15 2. 5, and II, 16: 7. 16) is of the greatest importance.

'The rite of making the eyes of the image is often supposed to confer life upon it, and until this is done it is not worshipped'.

(E. Thurston, Tribes and Castes of Southern India, 1909, vol. III, 106, i. v. Kammalan (Tamil); quoted by W. Crooke, ERE VII, 20 144, i. v. Images and Idols).

Thurston (l. c. p. 106 f.) gives the following illustrations of this belief:

"Kammalan denotes one who rules the eye, or one who gives the eye. When an image is made, its consecration takes place at the 25 temple. Towards the close of the ceremonial, the Kammalan who made it comes forward, and carves out the eyes of the image . .

. . . . . A very interesting account of the nētra mangalya or ceremony of painting the eyes of images as performed by craftsmen in Ceylon, has been published by Mr. A. K. Coomaraswamy 30 (Medieval Sinhalese Art). Therein he writes that by far the most important ceremony connected with the building and decoration of vihāra (temple), or with its renovation, was the actual nētra mangalya or eye ceremonial. The ceremony had to be performed in the case of any image, whether set up in a vihāra or not. Even 35 in the case of flat paintings it was necessary. D. S. Mhandiram when making for me a book of drawings of gods according to the Rupaṭalya, left the eyes to be subsequently inserted on a suitable occasion, with some simpler form of the ceremony described.



..... Knox has a reference to the subject as follows.

'Some, being devoutly disposed, will make the image of this god (Buddha) at their own charge. For the making whereof they must bountifully reward the Founder. Before the eyes are made, it is not accounted a god, but a lump of ordinary metal and thrown about the shop with no more regard than anything else. But, when the eyes are to be made, the artificer is to have a good gratification, besides the first agreed upon reward. The eyes being formed, it is thenceforward a god. And then, being brought with honour from the workmen's shop, it is dedicated by solemnities and sacrifices, and carried with great state into its shrine or little house, which is before built and prepared for it'.

The last quotation proves that the belief was not restricted to Hinduism.

The Purāṇas often mention the practice of 'opening' the eyes of an image. Thus Agnipurāṇa (ed. Poona 1900), Adhy. 58 (śaṇṭapana-vidhyādikathanam), śl. 6 b—8 a.

evam yjñāpya prātimāṇaṁ nayet tām sāmānamāṇḍapam ||  
śilpinaṁ tosayed dravyair gurave gām pradāpayet |  
citraṁ devetī mantreṇa netre conmlāyeta tatāḥ ||

agnir jyotiṣi dṛṣṭin ca dadyaḥ vai bhadrāpīṭhake |  
In the Mānasāra a special chapter is devoted to this practice. Cp. P. K. Acharya, A Summary of the Mānasāra, Leiden 1918, p. 72. 'When the Indian sculptor has carved a divine image, the ceremony of chiselling (*lit.* opening) the eyes of the idol is the final function by which it is, as it were, imparted with eye-sight and rendered fit to be worshipped. The custom is quite ritualistic, although it is stated here that it should be carried out by the *śhapati*. The ceremonies consist in the worshipping of different deities, in performing the sacrifice with the holy fire, and in the

30 *ratna-suddhi* (*lit.* purifying the jewel), etc.'

#### APPENDIX IV.

The ingredients which the water for washing the feet, the water for rinsing the mouth, and the arghya-water are to be composed of, are enumerated II, 13:2. 20 ff., and II, 16:8. 2 ff.

Almost the same ingredients are mentioned in the Agnipurāṇa, 35 adhy. 57, śl. 21—23 (kalaśādhivāsavidhi).

I quote from the ed. Poona 1900, Ānandāśrama Sanskrit Series n<sup>o</sup>. 41.  
yavān siddhārthakam gandham kuśāgram cāksatās tatāḥ |  
tilān phalaṁ tatāḥ puspam arghyārtham pūrvato nyaset || 21

padmaṁ śyāmalaṭaṁ dūrvāṁ viṣṇukrāntāṁ <sup>1)</sup> kuśāṁ tatāḥ |  
padyārtham dakṣiṇe bhāge madhuparkam tu paśoime || 22  
kakolākam lavaṅgam ca tatāḥ jātiphalam śubham |  
uttare hy acamanāya agnau dūrvāksatāvritam || 23

In 'A prose English translation of Agni Puranam, ed. and publ. by Manmatha Nath Dut, Calcutta, 1903, Vol. I, p. 202, this passage is rendered as follows.

'Barley, white mustard, perfumes, and the extremities of the *Kusha* grass, sun-dried rice, sesamum orientale, a fruit and a flower should be first placed for the purpose of presenting the preliminary offering; while lotus flowers, branches of green grass, a climbing plant called shyamalaka (*Ichonocarpus frutescens*) together with a leaf of the holy basil, and the bunches of *Kusha* grass should be offered on the right hand side, as the foot offering of the deity, the small metal cups containing the offering of honey etc. being placed on the same side with the foregoing articles. The berry of the *coccolia* plant (probably *coculus Indicus*), clove and the fruit of the auspicious Jati-tree (nutmeg) together with sun-dried rice and the bunches of green grass should be offered into the fire on the north for the purpose of rinsing the mouth of the deity'.

It should be noted that the words *grah kṣīram* in the passage in Baudhāyana, which present difficulties in the translation, and are probably corrupt, are not found here in the list of ingredients for acamanāya.

1) Variant: 'viṣṇuparṇīm'. Cp. the variants in Baudhāyana.



# ERRATUM.

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*Page 11, line 5 purataś śūli read purataḥ śūli.*

I much regret that I was unable to make use of the 'Cambridge History of India,' Vol. I, and F. E. PARRETT's 'Ancient Indian Historical Tradition,' as these works appeared after the Introduction had gone to press.

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STELLINGEN